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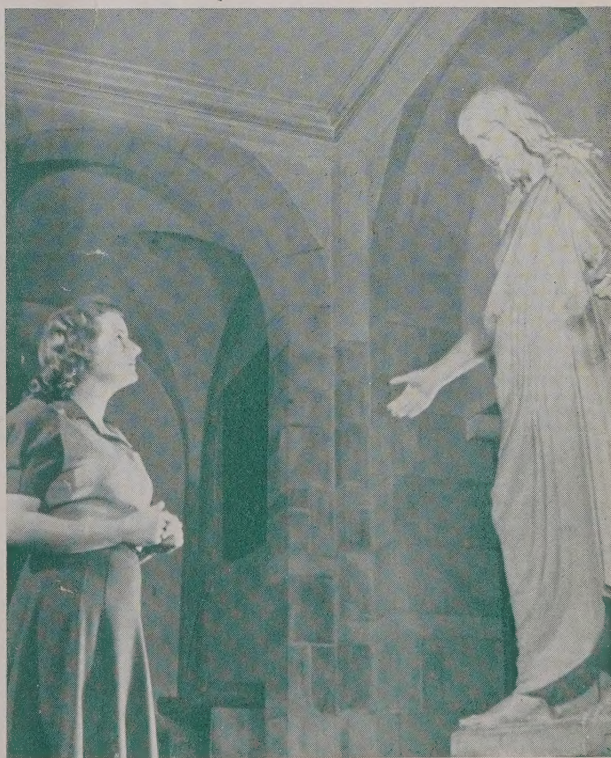
International Journal of Religious Education

Vol 19
No 3



**Christian
Education
for a
Just and
Durable Peace**

**November
1942**



"While You Are Establishing Your Family . . ."

An Unpublished Letter of a Dad to His Son

David M. -----,
South -----Street,
Philadelphia, Pa.

Dear David:

Thank you very much for your check for \$25.00, for the International Association of Daily Vacation Bible Schools.

I appreciate all that you say about getting started in the world, and particularly the feeling of burden with the approach of each new baby and of fixing a new house for your young family; but

You will find the time will never come, unless you start in the very beginning to do those things which are essential, such as tithing, and following those other rules that have to do with the establishment of "The Kingdom." There is no use bringing a family into the world unless you are going to leave a world better, by reason of your Christian contribution.

Your house will have no value for them as an investment, their lives will be insecure, unless our social and political order is sound and filled with the love of humanity that makes us do even more than give 10%. So, while you are establishing your family, you must at the same time try to build a sound and charitable world about them.

Faithfully yours,

Dad.

Help America's Children in the Great Industrial Defense Communities through an Association Pledged to Year Round Religious Education Service in Many Industrial Defense Cities and Towns

Give to

The International Association of Daily Vacation Bible Schools

297 Fourth Avenue

Write today for a folder describing its work

New York City

International Journal of Religious Education

Volume 19

Number 3

November - 1942

Cover picture, *Century Photos*

Worship Materials

MEDITATIONS, P. R. Hayward	5
DECEMBER WORSHIP PROGRAMS	
PRIMARY DEPARTMENT, <i>Jean Lillie Hill</i> (THEME: "God So Loved the World")	22
JUNIOR DEPARTMENT, <i>Dorothy B. Fritz</i> (THEME: "God Is Love")	24
INTERMEDIATE DEPARTMENT, <i>Ethna Jones Landers</i>	26
SENIOR AND YOUNG PEOPLE'S DEPARTMENTS, <i>Roy J. Hendricks</i>	29

STORIES AND TALKS

For Children

God Sent His Son	22
A Legend of Cathay	22
Mrs. Barker's Baby	23
Love Cannot Die	24

For Young People and Adults

Silent Night, Holy Night	26
Universal Bible Sunday	27
Quotations on Meaning of the Bible	28
Service to Man	29
Symbols of the Christian Faith	29
Visiting Prisoners	30
Readings on the New Year	31

POEMS, RITUALS

The Righteous Nation	4
I Think of God at Christmastide	23
Christmas tableaux	23
First, Second, and Third Christmas Ceremonies	24, 25
O God, at this Christmas season	26
May he, the unseen Guest	27
A Prayer for the New Year	28
They Who Are Blessed	31
Christ be with me	31

Editorials, News, and Comment

	Page
We Must Talk About Peace	3
The Next Fifteen Years—New Dimensions of Faith, <i>H. Shelton Smith</i> ..	4
Adjustments in Staff Responsibilities	9
Service Men's Christian League; Council Duties in War Time	13
What's Happening	32
Finally	40

Christian Education for a Just and Durable Peace

The Voice of Religion on the New World Order	6
A Program of Peace Education, <i>Florence M. Taylor</i>	8
Committed to Build Anew, <i>Jean Humphreys Harbison</i>	10
Study Groups, Beware, <i>Bradford S. Abernethy</i>	12
Laborers, Farmers, and the Church, <i>J. Burt Bouwman</i>	14

United Christian Education Advance

What's Happening in the Advance?	15
Advance, Not Retreat, <i>Philip C. Landers</i>	17

Christmas Pageant

"Unto Us Is Born—a Savior," <i>Paul Simpson McElroy</i>	19
---	----

Other Features

A Prayer for Peace, Hymn by <i>Howard F. Fehr</i>	2
Films for Departmental Use	22, 24, 26, 29
Where Are the Facts?	31
Current Feature Films	34
Films for Church Use	35
New Books	36

Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the International Council of Religious Education except as they state official actions of the Council.

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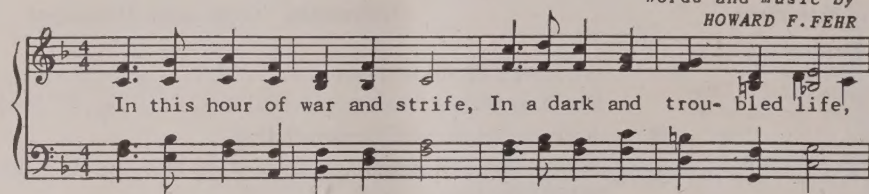
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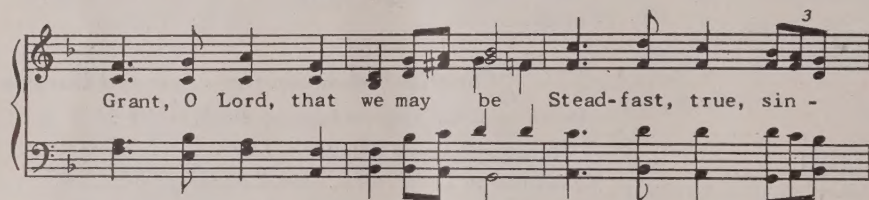
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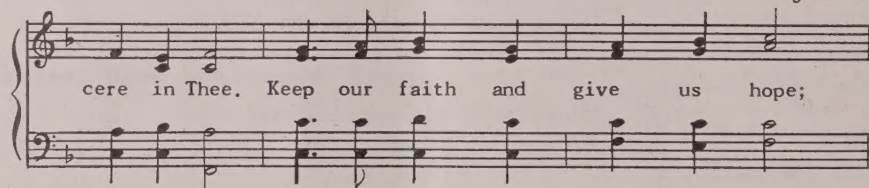
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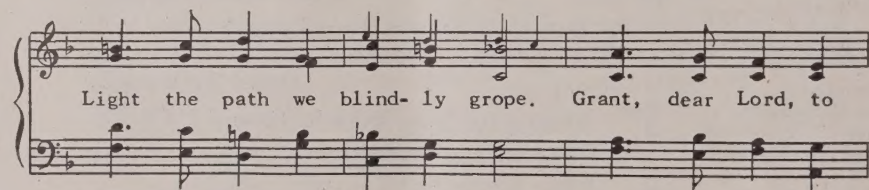
In this hour of war and strife, In a dark and trou- bled life,



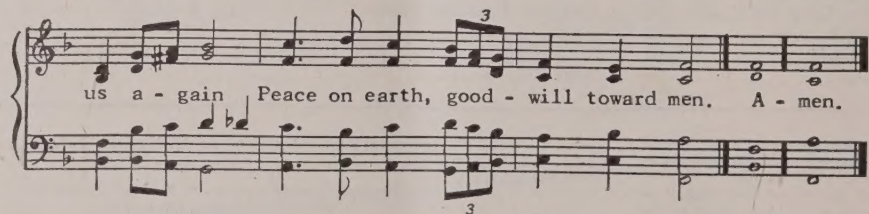
Grant, O Lord, that we may be Stead-fast, true, sin -



cere in Thee. Keep our faith and give us hope;



Light the path we blind- ly grope. Grant, dear Lord, to



us a - gain Peace on earth, good - will toward men. A - men.

Editorials

We Must Talk About Peace

THIS NUMBER of the *International Journal* is devoted especially to Christian education for a just and durable peace. Such a special issue puts it into the company of those persons in many walks of life who are now talking about the world order that is to follow the present war, an order, as they see it, in which we will not have a world war once every twenty-five years.

Anyone who talks about peace in the midst of war runs certain hazards.

For one thing, there is the hazard of allowing one's proper concern about plans for world peace to be a substitute for facing the issues involved for each individual in the war itself. This, while not serious for many people, is a risk that each one must face for himself.

A more likely hazard is involved in the opposition and even contempt that each person may face from people who do not believe that any discussion about the future world order is consistent with the effective prosecution of the present conflict. He is likely to be dubbed, in the language of one well known city newspaper, a mere "do-gooder." In one instance such a paper lauded another group who, to its mind, were actually building for permanent world peace, setting them in contrast to the ineffective and fuzzy "do-gooders"; these were the chemists. The reason for faith in their power to build the future peaceful world appeared in a list of startling inventions that they expect to bring forth in a short time. Among them, for example, along with other inventions of a similarly interesting and useful character, is the production of glass that will float. The connection between glass and the great wars of history is not made clear. Would there have been no Seven Years' War, Thirty Years' War, Hundred Years' War, Civil War, World Wars One and Two, if the causes of these conflicts had had to contend with the influence for peace of floating glass?

There are more than hazards in this business, however. There are necessities for considering the bases of a durable peace that rest in the basic nature of things, realities that no amount of poking of fun can wave out of existence.

It is not enough to hate war and love peace to avoid the one and obtain the other. The last two decades have taught us that if nothing else. Peoples of the Western Nations until recently were saturated with a feeling of repugnance toward war, and many seemed to believe that because they did not want war, war could not come. Events have proved that such an attitude must be literally universal, else many peaceful nations are at the mercy of those who want something else more than they want peace. It is obvious, then, that peace is much more difficult to secure than we formerly thought. It involves problems of incredible difficulty in the fields of mass psychology and economics, to mention only two.

Victory for the Allied Nations is heartily accepted among us as of crucial and far-reaching importance. But victory to what end? Victory as an end in itself? Or victory as a means toward something greater even than

victory; namely, a freer opportunity to build a kind of world in which the children of those who offer their lives in the present struggle will have the safety of a really durable peace? "Win the war and win the peace"—these are the two inseparable goals of the Allied Nations. Even the military leaders admit that winning the war will be futile if we once more lose the peace.

A national leader whose varied and noted forms of national service make his genuine patriotism unquestioned, has made a point in this connection that many overlook. He claims that, instead of our talk about the kind of world that is going to exist after the war detracting from the energy with which people in all fields of service devote themselves to the war, that very discussion will intensify the devotion of soldiers, sailors, civilians and all who share in the war effort. It will show an outcome of sacrifice beyond the sacrifice itself, some goal beyond their present struggle, an end expressed in human good for themselves, their descendants and all men everywhere. To see what they call our "free way of life" somehow made possible in the corporate life of the world, and thus maintained and enhanced on its accepted merits and not by periodic warfare, gives a new answer to everyone who asks what it is all about. In this judgment many persons who have studied the problem are in agreement.

It is significant that national leaders who are most intimately involved in the prosecution of the war effort itself recognize the importance of thinking about a future world order. President Roosevelt, Vice-President Wallace, and other prominent leaders in this and other countries are among those who most earnestly direct attention to the need of constructive and steady effort in this direction. In Britain, with its three years of exacting demands of military exertion and resistance to military attack, the political, church and civic leaders have been in the forefront of those who look beyond the flash of guns to the conditions that make peace lasting and fruitful.

Some of these leaders recognize that it is only practical to have general policies of the post-war world thrashed out in advance of the armistice. When the war ceases complex problems regarding trade and repatriation will immediately confront the governments. If there is no articulate public opinion as to the general principles to be followed, irreparable mistakes may take place. If religious ideals do not get into public opinion they will be woefully weak around the peace table.

It is toward the second goal—to win the peace—that the church can make its great contribution. It is at this point that the church is uniquely geared to act. The church is obligated to educate world opinion to an acceptance of certain basic principles of universal justice, mercy and freedom which it believes will lead to peace. And the church must create such a strong sentiment toward putting these principles into action that they are dominant not only at the peace table but in any preliminary administration during a possibly extended armistice.

Beyond and within our other sources of confidence and courage there remains for us our commitment to the

authority of Christ. Of all the unusual insights that have given him his supreme power over mankind, nothing goes deeper than his wisdom as to the social relationships of men. At a time when international and social problems were wide-spread and seemingly insoluble, he projected goals for human living that reached far into the future—goals whose power, in the long run, rests upon their ability to bind men together. And such a purpose compels us to look beyond victory, no matter how hard we desire it and labor to achieve it, to a world order marked by the conditions that make a just and durable peace. To cultivate a mind and a conscience for creating those conditions is a prime obligation of Christian education.

The Next Fifteen Years

This is third in the series of predictions concerning the major trends in religious education in the next fifteen years, in view of the forces now at work. Dr. H. Shelton Smith is Professor of Christian Ethics and Director of Graduate Studies in Religion at Duke University. He is the author of FAITH AND NURTURE, a book which has caused wide interest in religious education circles.

In the months ahead other predictions will be made by George V. Denny, Jr., Dwight J. Bradley, Harry Thomas Stock, and others.

New Dimensions of Faith

By H. Shelton Smith

IF THE PAST is any guide to the future, it is safe to say that the church school movement of tomorrow will undergo, not merely one change, but many. Which of these prospective changes one may call "major" will obviously depend upon one's personal measuring scale.

Speaking for myself, however, there seems good reason to believe that the next decade will find religious educators engaged in an unparalleled search for a more authentic framework of Christian nurture. My belief is based on several considerations, of which I shall specify two.

For one thing, the tree of western culture is indisputably shaking at its moral roots; and any movement that is even half awake will seek to establish itself on sounder spiritual foundations. For religious educators not to concern themselves with new dimensions of Christian faith in a time like this, would be as unrealistic as would be a man who busied himself washing the windows of his house while it floated down a swollen river.

A second reason for my expectation lies in the fact that Christian theology is already becoming a topic of primary interest not only in divinity school centers, but also in numerous conferences of churchmen, both denominational and interdenominational. Fresh currents of Christian thought now challenge conventional liberalism, no less than they do traditional orthodoxy. This tendency seems destined to increase in the period immediately ahead of us.

It is of interest to note that leaders in these newer movements of Christian faith are also those who march in the vanguard of social reconstruction. Thus they represent, not a so-called retreat from reality, but rather a vigorous advance into the very heart of reality!

It seems hardly conceivable that church school leaders

will or can remain aloof from this new theological awakening, regardless of what their own personal theology may be. In some quarters, to be sure, there is only mild interest, if not actual resistance. Nevertheless, there are already definite indications that Christian educators will increasingly share in the movement of theological reconstruction.

In light of the ethical crisis of culture, on the one hand, and of a general revival in religious thought, on the other hand, we may confidently expect that the coming decade will witness a major effort to root Protestant nurture in more fundamental structures of Christian faith. We may well expect also that a two-fold fruitage resulting from a more vital faith will be the growth of ecumenical fellowship and the rise of more radical social action.

The Righteous Nation*

Methought I saw a nation arise in the world,
And the strength thereof was the strength of right.

Her bulwarks were noble spirits and ready arms:
Her war was in the cause of all mankind.

Against all the ills of heart and body her power went forth:
And comfort came to the toilers in their misery.

The bondmen of iniquity felt the breath of freedom on
their brows,
And the curse of the robber was heard on more.

Instead of war there came amity over all the earth:
The energies of men were turned against the foes of all.

Her captains were men of noble skill in all manner of
work,
And of high thought for the good of brethren under every
star.

Every man rejoiced in his garden,
And in the kindly fruits of the earth.

The people sought the truth, in hatred of every false
thing,
And cast out the idols of superstition.

The harvest of the mind was esteemed a higher care than
the harvest of the earth;
The getting of riches was less than the spending of instruction.

Every child was trained in the beauty of a clear spirit
and an open mind,
In the use of reason rightly, living for the ideal good.

All factions and parties were turned to one cause;
The transformation of evil to good.

Bitter words, the utterance of hate and despair,
And envy and conceit, were no more heard in the land.

The noblest minds were the statesmen;
To the supreme good all the people were devoted.

The people of the world beheld the universe,
And there were no strangers under the heavens.

* Adapted from "Psalms of the West," by Rollo Russell. In *Hymns of the Spirit*, published by the Beacon Press. Used by permission.

Meditations

By P. R. HAYWARD

AS CHRISTIAN TEACHERS *we must always covet earnestly "the best gifts."* True. BUT, *we must not thereby overlook some of the ordinary, humdrum capacities that on the surface look as if they were not important. The meditations this month celebrate these everyday abilities that do not get written up in our tomes on teaching. A salute to them herewith!*

Lord, Grant Me the Homely Gifts

(This brief meditation is suggested for use preceding the prayer for the week; the one at the bottom of the page for use at its close.)

God of all good teaching, I am a Christian teacher.
Grant me the *skills* that make all teaching holy.
But, above all, grant me some of those homely and everyday gifts of the spirit out of which skills and patience and knowledge take their fire and their drive.
Grant me a saving sense of humor.
Make me a lover of interesting objects.
Let me be a seeker for intriguing information.
Give me a command of fascinating talk.
In the name of One who before me nurtured these and all good everyday gifts of the true teacher. Amen.

First Week

Grant me a saving sense of humor.
Lord, I thank thee that thou hast placed humor so close to wisdom in our human life.
I thank thee for those great hearts who have shown us that laughter and tears are never far apart.
Give me grace to laugh often with my pupils.
Let not the cares of my maturity blind me to the humorous twists of everyday life.
Hold me so close to the experiences and viewpoints of growing boys and girls that I can laugh at what amuses them and have a sincere share in their fun.
In the unexpected happening in my class, at the unusual turn to our discussion, in my opposition to what is evil, grant me a saving sense of humor.
Save me from the self-centeredness which is so often the deadly foe of fun.
Grant me such inner resources of faith that, even in dark days, I can relax and laugh. Amen.

Second Week

Make me, thou Lord and giver of life, a lover of interesting objects.
I thank thee for the sense of touch by which my hands move over the surface of objects around me.
For I know that in such a love of things there is another of the many pathways to thyself.
Guide me into the meaning of interesting objects.
Send me on a search for one arrow-head, or one bit of unusual art, or one evidence of human skill.

November, 1942

May I seek out books with a history, pictures with a romance, tools that are out of the ordinary.

Save me from being a mere collector of objects without significance.

Make me a lover of things that could tell a story if they could speak.

And make me the mouthpiece of that story.

So may I be a lover of interesting objects.

In the name of One to whom the birds of the air, the lilies of the field, and the coins of the household were fascinating pathways to life and truth. Amen.

Third Week

Let me be a seeker for intriguing information.

I confess unto thee, O God, the frequent dullness of my mind.

Break down the barriers of indolence and of fear and of self-seeking that I build against that which is new.

Lead me out in the morning, to watch the sunrise with thee. Let me spy out the ways of life and mysteries of the myriad of tiny creatures that awaken thus at thy call.

Open my eyes to the plotted beauty of the starry night.

Winnow out with me what is universal in the news.

Lodge in my memory the discoveries of science, the wisely said word of an ancient seer, the message of some wise man of affairs today, the word of one supremely devoted to his cause.

Let such things as these people my mind in its idle moments and find their place in my views of truth.

Grant me a flare for intriguing information. In the name of One who knew the signs of the weather. Amen.

Fourth Week

Give me a command of fascinating talk.

Enrich thou the background of my mind so that even my chance words will be tinged with truth and ideals.

Guide me more deeply into the heart of great books that their wisdom sprinkle even my casual conversation.

Grant me the grace of the merry jest, the gay quip, the unusual way of wording the old truth.

Let me live more in my imagination, in a world of interesting things, of fascinating new facts and truths, of intriguing people.

Save me thus from mere gossip and idle repetitions and dull talk about personalities.

Throw me much into the wonder of the outside world and thus spare me the sin of talking about myself.

Make, O God, an understanding of thy will the center of all that is interesting to me.

Give me a command of fascinating talk.

In the name of One of whom it was said, "Never man spake as this man." Amen.

Make Me a Lover of Homely Gifts

My Lord, I would still covet "the best gifts."

Nurture thou within me my love of the homely and everyday gifts that are also the marks of true teaching.

Forgive my shortness of vision when I have scorned these humble gifts.

Grant me to see wherein others have, by commonplace touches of life upon life, enriched and empowered me.

In the name of One who has redeemed every fine capacity of man to the holy task of Christian teaching. Amen.

The voice of religion on the new world order

A summary of statements by leaders and groups on a Christian world order

THE TRUMPET of religion has had "no uncertain sound" as to what the new world order must be. On these pages brief statements cover the most significant things that have been said in the name of the Christian churches on this subject. They include what was expressed prior to the Conference on a Just and Durable Peace at Delaware, Ohio, in 1941 and then present and review the findings of that Conference. An understanding of such pronouncements is essential to any reader's participation in the educational movement advocated in this special issue. Information such as this is an essential background for reading and using the articles that follow. Without commitment to the details of the many proposals made, the *Journal* presents this swift review of what others have thought and said. Only brief quotations can be made.

The Pope

Pope Pius XII affirmed five Peace Points which, briefly summed up, are as follows:

1. The assurance to all nations of their right to life and independence.
2. A mutually agreed organic progressive disarmament, spiritual and material.
3. Some juridical institution to guarantee fulfilment of conditions agreed upon.
4. Adjustments to meet real needs and just demands of nations, populations, and racial minorities.
5. Development of a sense of responsibility which weighs human statutes according to the laws of God.

British Churchmen

Early in the war five prominent British churchmen, from the Anglican, Free, and Catholic Churches, issued a joint statement. They first accepted the above five points of the Pope and incorporated them into their own; then they added five standards by which to test economic situations and proposals, as follows:

1. Abolishing of extreme inequalities in wealth and possessions.
2. Providing every child equal educational opportunities suitable for his capacities.
3. Safeguarding the family as a social unit.
4. Restoring the sense of a Divine vocation in daily work.
5. Using the earth's resources as God's gift to all men and for needs of present and future generations.

The Malvern Conference

One of the early and significant statements to which reference is frequently made, is that of the Malvern Conference, an unofficial gathering of members of the Church of England held at Malvern, England, under the auspices of the Industrial Christian Fellowship and the chairmanship of the Archbishop of York, now Archbishop of Canterbury.

This Conference first affirmed its faith in the two sets of five points each named above, thus giving them a sort of cumulative support. The Conference then made fifteen affirmations of its own. The most significant of these for the purposes of this summary are as follows:

The war is not an isolated evil but the result of a disease of Western civilization.

The Church, as a creation of God, has the duty and right, in spite of its imperfections, to speak.

Without committing itself to any proposed change in human society the Church can identify evils in the present structure which make Christian lives more difficult.

Our present social structure which makes it possible for the principal industrial resources to be vested in private owners can be¹ such a stumbling block.

(The Madras Conference statement as to the need for both personal and social religious change was endorsed.)

The social order must promote and not frustrate or destroy human personal values.

Economic values must be a means to the good life rather than the good life itself.

Personal property is a man's right in so far as necessary to his own good without impairing that of others.

Certain propositions were considered as challenges to the present order: The profit motive. The tendency to unemployment and war. The monetary system. Industrial management. The trade balance.

The Conference then adopted a series of practical recommendations for the life of the Church and that of society.²

The Malvern Conference report has created interest not only because of its content but because it was produced in a nation absorbed in prosecuting a war.

Federal Council of Churches

One of the most significant steps was taken by the Federal Council of Churches when it set up its Commission to Study the Bases of a Just and Durable Peace. This important step was taken while the United States was not at war, but it is significant that the work of this Commission has since gone forward essentially along the lines mapped out from the beginning. The task of the Commission was, first, to clarify the mind of our churches regarding the moral, political and economic foundations of an enduring peace; second, to prepare people for assuming their appropriate responsibility for the establishment of such a peace; third, to maintain contacts with the Study Department of the World Council of Churches (now in process of formation); fourth, to consider the feasibility of assembling representative gatherings of Christian leaders

¹ The original statement as presented said "is" instead of "can be" as finally adopted.

² A collection of numerous statements by religious groups will be found in Pope, *Religious Proposals for World Order*. Price 5 cents. World Alliance, 70 Fifth Avenue, New York City.

to mobilize Christian sentiment for a peace reflecting Christian principles.

Delaware Conference Called

The fourth of these assignments resulted in calling a National Study Conference on the Churches and a Just and Durable Peace at Delaware, Ohio, March 3-5, 1942. This was attended by over three hundred men and women, coming from the various denominations, state and city inter-church councils, national cooperative bodies, and educational institutions. The results of its work are contained in a bulletin, *A Message from the National Study Conference on the Churches and a Just and Durable Peace*.³

Guiding Principles

The Delaware Conference began with the adoption of a set of Guiding Principles developed in advance by the Commission. The first nine of these were those that all men of good will, Christian and non-Christian alike, can accept. In condensed form these are as follows:

1. Moral law, no less than physical law, undergirds our world. There is a moral order which is fundamental and eternal, and which is relevant to the corporate life of men and the ordering of human society.

2. The sickness and suffering which afflict our present society are proof of indifference to, as well as direct violation of, the moral law. All share in responsibility for the present evils.

3. It is contrary to the moral order that nations in their dealings with one another should be motivated by a spirit of revenge and retaliation.

4. The principle of cooperation and mutual concern, implicit in the moral order and essential to a just and durable peace, calls for a true community of nations. The interdependent life of nations must be ordered by agencies having the duty and the power to promote and safeguard the general welfare of all peoples.

5. Economic security is no less essential than political security to a just and durable peace.

6. International machinery is required to facilitate the easing of such economic and political tensions as are inevitably recurrent in a world which is living and therefore changing.

7. That government which derives its just powers from the consent of the governed is the truest expression of the rights and dignity of man. This requires that we seek autonomy for all subject and colonial peoples.

8. Military establishments should be internationally controlled and be made subject to law under the community of nations.

9. The right of all men to pursue work of their own choosing and to enjoy security from want and oppression is not limited by race, color or creed.

These nine principles were followed by one dealing with the responsibility of the United States and four with the responsibility of the church. On the basis of these thirteen the four commissions then proceeded to their work and brought in an extensive array of findings.

Commission on the Church

The Commission on the Church made the following statements growing out of the above principles:

³ Price 10 cents from The Commission to Study the Bases of a Just and Durable Peace, 297 Fourth Avenue, New York City.

"We call upon our churches, therefore, to enter seriously and immediately upon the task of breaking down the barriers that so easily divide us into opposing groups. We would say to them: If you believe in peace for the world, if you are working for cooperation between nations, governments, races and peoples under the Fatherhood of God, you must set the example for such reconciliation and cooperation. The Christian churches must come to realize as they now do not, that joining the Church of Christ in any of its branches means entering a fellowship world-wide in extent, beyond denomination and race, and should involve responsible participation in the task of making spiritually more real our mystical fellowship in community life and in the world."

As to the nature of the church the Commission said: "The Church is a spiritual entity, one and indivisible, which as such is not and cannot be broken by human conflicts. Therefore the Church is in a unique position to heal the wounds of war and bind the world together in a just and durable peace."

Commission on Political Bases

The commission on the political bases of peace drew a clear line between functions that belong to national governments and those belonging to a needed international government, "organized and acting in accordance with a world system of law." It would delegate to such a government "the power of final judgment in controversies between nations, the maintenance and use of armed forces except for preservation of domestic order, and the regulation of international trade and population movements among nations."

Commission on Economic Bases

On the economic bases of peace, the commission speaks because of its concern with world economics as "an obvious consequence of our desire, as Christians, to realize an ever richer spiritual world fellowship. While the strengthening of the spiritual bond may help to prepare for a solution of the economic problems of the world, the spiritual union may itself be gravely impaired or disrupted by conflict arising in the economic realm." It adds, "As Christians we must be vitally concerned for the preservation of human values in any and every system. The Christian doctrine of man as a child of God carried with it the demand that all men, without distinction of race, creed, or class, shall be afforded the economic means of life and growth." Specific evils are condemned and general programs for correcting them upheld.

Commission on Social Bases

The Commission on the Social Bases of Peace began by going to the roots of the problem in this statement: "The present struggle of the nations is not just another war in the history of mankind. It is the upheaval of the old order and the birth of a new." From this it went on to deal with relief and rehabilitation, building a world community and race relations and cultures. It said: "We acknowledge with profound contrition the sin of racial discrimination in American life and our own share, though we are Christians, in the common guilt," and called upon "fellow-Christians and fellow-citizens to initiate and support measures to establish equality of status and treatment of members of minority racial and cultural groups."

A program of peace education

With special reference to children

By FLORENCE M. TAYLOR*

PEACE EDUCATION today is an unpopular term. It has unfortunately come to be considered as synonymous with "education to arouse opposition to war."

It is said that when Calvin Coolidge was president he attended church one morning alone. Later Mrs. Coolidge asked him about the sermon. "It was about sin," said Mr. Coolidge. "But what did the minister say?" persisted Mrs. Coolidge. There was a moment's pause. Then, "He was against it," said Mr. Coolidge, and relapsed into silence.

The vast majority of people are against sin, against epidemics, against poverty and unemployment—against war. Mere passive opposition, however, is of little avail. Opposition to epidemics, for instance, would be futile without the vast fund of knowledge contributed by scientific research. It would be equally unavailing without the informed and active cooperation of masses of ordinary men and women.

The Church Has the Secret

For nearly two thousand years the church has had the necessary knowledge to end war. For nearly two thousand years it has been the sacred repository of divine truth and power sufficient to transform human relationships and so to build a veritable kingdom of God on earth. For nearly two thousand years it has preached these truths, and with rare exceptions failed to live them.

Christianity is a way of living. When enough people who call themselves Christian live in the Christian way there will be no more wars, because the moral law that results in peace will have been fulfilled. The purpose of peace education now and in the future must be to produce a generation of Christians who live Christianity actively, in their individual and in their social lives.

Peace education, then, is synonymous with Christian education. It is impossible to say where one begins and the other ends. Peace education must be an integral part of the entire educational program of the church; it cannot be a separate unit or course; it cannot be something added on to existing curriculum material. It cannot be taught in one hour on Sunday mornings. Its purpose is to develop a way of living.

Brotherly Love Must Be Practised

Christian teachers must recognize that to help boys and girls live together as cooperative members of a democratic group is the *sine qua non* of peace education. High sounding platitudes about brotherly love and loving neighbors

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mean nothing until they have become an actual way of living with neighbors near at hand. A friendly world will come only as the sum total of friendly communities.

Does this mean that efforts to help children understand and appreciate peoples of other countries are futile? By no means. It simply indicates that there is no substitute educationally for actual practice in Christian ways of acting, and that such practice can only be secured where the child is.

If children are to grow in their understanding and appreciations of other peoples it is not enough that they read stories and gather information about them. They need actual first hand experiences with attractive representatives of many different races and nationalities.

What a Church Can Do

Recognizing, then, the need for a program of peace education that permeates every phase of its activity, what, specifically, can a church do to deepen and enrich its entire educational program?

1. It can help its membership, and especially its teaching staff, to become increasingly aware that peace education is not a side issue, but is the central and all inclusive responsibility in all phases of church activity.

2. It can recognize as a part of this responsibility the need of providing opportunities for the church, and for boys and girls as a part of the church, to work in the community through individuals, organizations and agencies, seeking to improve individual and group relationships—thereby demonstrating the practicality of Christianity as a way of living peaceably.

3. The church can realize the first importance of the home as an educational institution and can find ways of improving the spiritual quality of family life.

4. It can provide adequate leadership training for its teaching staff by:

First: Organizing groups to study the findings of the Federal Council's Commission to Study the Bases of a Just and Durable Peace, the Commission to Study the Organization of Peace (Carnegie Endowment); and similar organizations.

Second: Making available for the teachers' study the best of recent books dealing with the Christian's responsibility in the modern world, such as Barnes, *A Christian Imperative* and Van Kirk, *Religion and the World Tomorrow*.

Third: Encouraging the study of curriculum materials in use and discovering opportunities of enriching them by the addition of experiences similar to those suggested above.

Fourth: Collecting and publicizing incidents of Christian heroism in the world today; making available rich source materials for use in study and worship.

Fifth: Providing for the teacher's enriching contacts with outstanding personalities representative of various cultures.

In Particular, for Children

The church can provide for every child in its fellowship, and for neighborhood children when possible, frequent and repeated experiences of the following kinds:

1. Opportunities for acquiring knowledge and understanding of the interrelatedness of individuals and groups; the contributions of individuals of many races, nationalities

ties and faiths to world culture; the true nature of the ecumenical Church of Christ.

2. Opportunities for participating in discussions which seek to interpret history, and particularly current events, in the light of universal moral law as revealed in the life and teachings of Jesus.

3. Learning and using the wealth of materials found in the sacred literature of all religions and being developed today, in story, poem, song and prayer, through which people have tried to express their highest aspirations.

4. Association with Christian persons who are themselves aware of the deep implications of the Christian faith, who give more than lip service to the ideal of human brotherhood.

5. Association with Christians of other races and nationalities, who are cultured examples of the finest qualities of the groups they represent.

6. Fellowship with children of other nationalities, races and faiths, always safeguarding these experiences from disappointment by carefully selecting children of somewhat even cultural background. (Not all contacts develop appreciation; some result in antagonism.)

A World Viewpoint

"If what philosophers say of the kinship of God and men be true, what remains for men to do but as Socrates did: never, when asked one's country, to answer, 'I am an Athenian or a Corinthian,' but 'I am a citizen of the world.'" The quotation is from *The Golden Sayings of Epictetus*, the deformed Greek slave who lived during the first century of our era. His statement is the more remarkable because the "world" of which he spoke was far different from that of the present time. Long days of difficult travel separated places but a few miles apart. Mountain ranges and seas were still impassable barriers. Steam trains and boats, automobiles and airplanes were non-existent. There were no telephones, no radios, no printed books or newspapers.

If it was possible even under those conditions to achieve an awareness of common humanity, how much more easily should that consciousness be a part of our mental attitude today. In the modern world there are no impassable physical barriers. No towering mountain ranges are high enough, no vast seas wide enough to separate one country and its inhabitants from other "citizens of the world."

Although science has leveled physical barriers yet there remain barriers of another kind that effectively divide the peoples of the earth: barriers of ignorance, misunderstanding, suspicion, fear and hatred; barriers of selfishness and greed, of indifference and inertia.

It is the task of religious education to level these remaining barriers, to enable the children of today to achieve the same sense of oneness with all humanity that prompted Epictetus to declare, "I am a citizen of the world."

Human Nature Potentially Divine

The Stoic philosopher based his declaration on a recognition of the "kinship of God and men." Amid changing



Ellis O. Hinsey

Using the wealth of materials found in sacred literature

civilizations that factor remains unchanged, the same today as it was two thousand years ago, as it was in the beginning—the kinship of God and men.

The dictionary defines "kinship" as "of the same nature or kind." A true understanding of the kinship of God and men reveals the "indwelling God" in every individual human being. It leaves no room for class snobbishness, racial antagonisms, narrow nationalism, or religious intolerance.

It is no new thought that human nature is essentially and potentially divine; but it is an eternal truth that must be rediscovered by each succeeding generation. Its rediscovery as a controlling truth in the lives of individuals today is the central purpose of Christian peace education.

Adjustments in staff responsibilities

WE ARE PLEASED to report the leadership which has been assigned for the coming year to the Department of Visual Education.

Mr. W. L. Rogers, who formerly served as full time Director of Visual Education of the International Council of Religious Education, has now been called to the newly organized Religious Film Association, which has already been announced in the *Journal*. By courtesy of this Association, Mr. Rogers will continue to serve half time as the Council's Director of this Department.

In order to provide the additional leadership which is needed, Dr. Mary Leigh Palmer has been released from the Department of Leadership Education and will give half time to work in visual education as Associate Director. She will devote the other half of her time to the work of general educational program, with special responsibility as Editor of Program Resources.

Adjustments have been made in the Department of Leadership Education so that its program can be carried forward adequately in the light of present conditions.

ROY G. ROSS, *General Secretary*

Committed to build anew!

The United Christian Youth Movement in the face of war

By JEAN HUMPHREYS HARBISON*

ACTION!"

"Be realistic, won't you!"

"Let's get down to specifics!"

"What can we do *where we are*?"

These are the cries that resounded in the halls of the regional conferences of the United Christian Youth Movement held at Lake Geneva, Lake Junaluska, Lake Winnepesaukee, and Geneva Glen this summer.

It was the summer of 1942 and for the first time the young generation faced actual war. Letters marked "free" came in from former delegates. One fellow wrote from a military camp demanding that we dig in to find our places in meeting the world's need. It is significant that soldiers, sailors, conscientious objectors, all on furlough, met with those who hailed from civilian life to answer the question—"What, in the face of total war, can we as Christians do?"

World Problems Reflected at Home

For one thing, we thought in terms of our local communities. World problems came clear to us as we saw them reflected where we live.

Would we ask for a world democratically controlled? Then what about the fall elections? How much were we really believers in democracy—enough to believe that our votes *do* count, that it does make a difference in the international picture *whom* we vote for?

Would we ask for a new world order? Then how much were we willing to study the fundamentals basic to a just and durable peace, in order to place ourselves intelligently into the scheme of shaping the world to come?

Would we ask for fair labor practices across the world? Then how concerned were we that cases of racial discrimination in industry get before the Fair Labor Practices Board in Washington?

Were we really serious about aiding in relief and reconstruction in war torn countries? Then how much were we giving sacrificially that those who have nothing may eat and be clothed?

Were we really concerned about the power of Christianity coming into focus in every corner of the earth? Then how much were we projecting that interest into the missionary enterprise?

Were we really committed to the bridging of gaps between races? Then what about our conduct at home and in the services?

We did more than ask such questions as these. We made proposals for specific action in the home, the church, and the community†—two educational methods, for instance: One, conducting a series of study and discussion programs using available published material, speakers and leaders on such topics as world order and related themes, including the question of colonies, tariffs, world government, the bases of a just and durable peace, the migrant problem, the cultures of other national and racial groups and their contributions to society. The other, making posters pointing out and emphasizing such matters as the findings of the Tolan Committee regarding reports of sabotage at Pearl Harbor and similar work of other government agencies, and discrimination against racial minorities in the United States. These posters may be distributed for display in churches, public meeting places and schools.

Action for Special Groups

Other proposals for action dealt with special groups:

Men in military service should be planned for. Provision should be made to: Have boys invited to homes for dinner or evening recreation; Make a special effort to welcome service men to all the activities of the church; Write to boys in the service, send them local newspapers, church bulletins, etc.; Cooperate in the victory book drive.

In regard to Japanese evacuees in the United States, youth groups can: Collect recreational equipment, including reading material to send to assembly and relocation centers;¹ Raise money for supplies for these camps; Help Japanese students find places in schools in the area;² Help Japanese families to be relocated in communities away from the coast areas.³

As to other minority groups in the United States, it was proposed that young people: Assist in securing employment of Negroes and other minority groups in industries, especially those with government contracts; Hold interracial meetings, fellowships, and study groups.

For the needs of suffering peoples in war-torn areas, migrant workers and defense workers, young people's groups should: Raise money through sacrifice activities for the relief agencies sponsored by denominations and the Committee on the United Christian Youth Movement;⁴ Construct worship centers for these workers where they live; Hold vacation church schools;⁵ Provide recreational programs and facilities for them.

Men in Civilian Public Service Camps also come within the scope of these plans. Youth groups are urged to: Invite individuals or groups of men from these camps to take part in or help with services and programs at churches; Contribute books, magazines, magazine subscriptions to camps; Write to boys in the camps and send them local

† The findings reported in this article are those of the conferences mentioned and are not official statements of the agencies participating in the conferences or of the International Council of Religious Education.

¹ Protestant Church Committee for Japanese Service, 228 McAllister Street, San Francisco, California.

² National Japanese American Student Relocation Council, 20 South 12th Street, Philadelphia, Pennsylvania.

³ For information consult Committee on Aliens and Prisoners of War, 297 Fourth Avenue, New York City.

⁴ Write to the headquarters of the United Christian Youth Movement, 203 N. Wabash Avenue, Chicago, Illinois.

⁵ Write to Miss Ruth Elizabeth Murphy, Associate Director of Vacation Religious Education, International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Illinois.

* Assistant Director, Youth Division, Presbyterian Board of Foreign Missions; Chairman of World Order Committee, United Christian Youth Movement, New York City.

newspapers, church bulletins, etc.; Subscribe to the camp newspaper;⁶ Raise money for men in these camps.⁶

Action on the Campus

The campus situation was also faced seriously. Study groups were strongly recommended. Courses in international relations should be made available to give historical and cultural understanding of other nations. Outside speakers can guide discussion and foreign language students who have studied abroad can give a cultural background. In some study groups the participants can divide into their chosen fields of interest, such as economics, political science, and plan post-war reconstruction from their particular point of view. Afterward, these various groups may come together to put their proposals into a single program.

A model peace conference may be planned, with students who have specialized in regular class work in such fields as economics, political science, history, sociology and religion, participating as "experts" in these areas. With the cooperation of the college authorities, credit might be given for work done in preparation for the conference. Such a project could be undertaken on a single campus or in cooperation with other colleges.

A wide variety of special projects is recommended, including such items as: Programs devised to counteract propaganda; Use of radio time; Dramatizations based on speculations of future events, post-war in particular; Observance of World Government Day on November 11; Having sacrificial meals to aid in raising funds for relief of war victims; An attempt to secure better interracial conditions in the home country by stressing the fact that unfair treatment of minority groups is a force against world order.

Channels for Reconstruction

As the Committee on the United Christian Youth Movement, meeting at Lake Geneva in late August, reflected on this mood that was among us, we could do no less than evolve a plan whereby we believe larger opportunities for Christian service might be opened in our own communities and across the world.

At the moment we are moving toward the formation of a National Committee on Christian Reconstruction, which may be built up out of all youth groups and sustaining agencies wherein this mood has arrived at some measure of downright determination. It would be the conviction of this committee to function in two ways at the same time: to work toward the opening up of channels both at home and abroad wherein committed and trained Christian youth may go into actual service; and to confront Christian youth across the country with the job of reconstruction that is upon them, in answer to Christ's call to their lives to meet the world's suffering.

Basic to our thinking is the fact that no job of recon-



Century Photo

Were we really committed to bridging the gaps between races?

struction lies solely across the oceans. Every job of reconstruction that faces us in Europe or Asia has its counterpart in the home town of every youth. Hence it is illusion to leave a slum scene in one's own town to travel the waters to rebuild a bombed house. Comparatively few there will be who will earn the right to enter humbly into some type of reconstruction work abroad—but for them too we are committed to open the channels.

As Christians in a world fearing total wreckage and despair, young people can ask for nothing less than channels through which they may give their lives sacrificially and without hope of security or reward to the compulsion of God's love that drives them out to meet the world's need.

Will the church have sufficient abandon to its faith to help them find these channels? Or will Christian youth turn to someone else who dares to command their complete devotion to a cause?

"But this is war!"

"This is too big a job to undertake!"

"Where will we get the money?"

"Impractical!"

Yet there surges through our spirits Jesus' inescapable commission: "... to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

This day is this Scripture fulfilled in your ears.

THE ARTICLE ABOVE reports certain findings of the regional conferences of the United Christian Youth Movement and represents the joint work of soldiers, sailors, conscientious objectors and youth working in local churches. The suggested program is directed to those still at home or in college. The problems of men in military service camps are being handled by the Service Men's Christian League, announced on page 13. On the same page is a statement of "Council Duties in War Time" which indicates the responsibilities felt by the church forces for those most severely affected by the war.

⁶ Write to the American Friends Service Committee, 20 South State Street, Philadelphia, Pennsylvania for information, or to the National Service Board for Religious Objectors, 2929 Broadway, New York City.

Study groups, beware

Some practical advice for groups studying the bases of a new world order

By BRADFORD S. ABERNETHY*

THE MORNING'S MAIL has brought letters from a high school student in New Jersey, a clubwoman in North Carolina, a young man in a Civilian Public Service Camp, a pastor in Arkansas, the secretary of a chamber of commerce in Colorado and the president of a women's society in a Wisconsin church. "We are concerned," say these letters, "about the kind of world that is going to emerge out of this war. We feel there is something we ought to be doing about it now. Can you give us any help?" Whenever I suggest, in replying, that nothing can take the place of the study group approach to the problem (though that is by no means the only approach) I feel that some words of caution ought to be added on the subject of study groups in general. Since these words of caution would exceed in length the limits of a normal letter, I welcome the opportunity to set them down here, for what they may be worth.

Study, Not Planning

First, a word by way of definition. "Post-war planning" and "post-war study" are terms often used interchangeably, yet there is a real distinction which should be borne in mind. To be effective, post-war planning requires specialized knowledge in technical fields. It is not difficult to convince the average American that economic theories and practices are due for a thorough overhauling if any kind of stability is to be achieved in international relations. But to expect the president of the women's missionary society to be able to tell not only what parts of the faulty machinery need repairing and what parts need replacing, but also to describe the repairs and replacements necessary is, generally speaking, asking too much. Nor is this any reflection on the president of the missionary society. The trained economist would be equally at a loss to know how to plan a year's missionary meetings. In short, when it comes to detailed planning for tomorrow's world we must look to those whose experience and training have made them familiar with the complexities of international relations.

Post-war study, on the other hand, can be undertaken by any serious-minded individual, or group of individuals. Earnestness, enthusiasm, a willingness to find and face facts are not substitutes for technical knowledge, but given these qualities a study group may proceed with confidence, for in the main the purpose of the study is to examine and criticize plans put forward by those who do have the technical knowledge necessary. Through discussion based

on such study, an intelligent public opinion can be formed. The study group may devise no new plans for tomorrow's world, but it has served its purpose if it has helped members of the group to find their way through the maze of plans now being offered, and to make up their minds as to which of the plans offers the most promise for the future. It is into the process of "study" rather than that of "planning" that efforts within the local church can most profitably be geared.

Attitudes Are Important Too

And now for some dangers which study groups should have in mind and, if possible, avoid. First there is the danger of overemphasizing technical problems. By "technical" I mean those problems connected with creating and maintaining agencies for international order, e.g., a League of Nations or its equivalent, a World Court, an international police force, boards for economic control, etc. Almost every study group will contain one or more "if we only had-ers," those who are convinced that peace would be permanent if we only had an international army, or a common currency, or free trade, or an all-inclusive world government. Why should we suppose that peace rests upon the adoption of such techniques alone? They might help, to be sure, but the root of the problem of world order lies elsewhere.

Professor Shotwell, of Columbia University, writes: "No system of laws and organization can be of value without the living faith and spirit behind and in it. No world organization can succeed without mutual confidence on the part of its members. Our problem is largely an ethical one; it involves recognition on the part of all peoples, large and small, strong and weak, of the rights of others; a willingness on the part of all to make sacrifices for the general good; a belief in the existence of a power in the world that makes for righteousness." Here a noted historian, cognizant of many of the technical changes required, puts his finger on the attitudes of people as of primary importance in achieving world order. Unless a world government is undergirded by a will to make it work (which includes the willingness to make the necessary sacrifices) it offers no guarantee, nor even a hope, of peace. This does not mean that we should ignore such questions as the political organization of the post-war world, or the use of force, or international trade. They are exceedingly vital problems, but to overemphasize them, ignoring the matter of the basic attitudes of people (including ourselves) is to talk "peace where there is no peace."

Second Best May Be Necessary

A second danger of which study groups should be aware is that of setting our goals too high. To be sure, we do well to consider the "ought to be" of international relations. The Delaware Conference started from that point, in adopting the Statement of Guiding Principles prepared by the Federal Council's Commission which convened the Conference.¹ Here are stated some basic convictions about international relations—what they ought to be, judged by Christian standards. But study groups would do well, in the light of the progress of the war, constantly to check the "ought to be" with the humanly possible. While the ought remains as the ultimate destination, our immediate goals may well have to be short of the ought. For example, many

* Secretary of the Commission to Study the Bases of a Just and Durable Peace of the Federal Council of Churches. New York City.

¹ See the summary of these principles on page 7.

of us would look upon the abolition of armaments as one of the oughts. But if we are able to judge at all the temper of the post-war world, armaments will not be abolished. Our immediate goal therefore may well be the *controlled* use of armaments, as in an international police force. This need not mean the betrayal of the ought. It may be the most practical step toward it. While there is a danger in demanding too little of the post-war world, there is an even greater danger in expecting too much. A good Quaker friend of mine acknowledges that he is an incurable "second-bester." There is always a first best for him, but he is prepared to accept the second best, even the third or fourth best, if necessary. That is sound advice for study groups.

The Virtue of Humility

A third danger is that of discounting the strength of other voices at the peace table. This arises from a perfectly natural cause. It is hard for us to think in other than American terms. We tend to reshape the post-war world in terms of American ideals—the four freedoms are a perfect example. But if we are at the peace table Russia will be there too, and England, and China, and the occupied countries. We know next to nothing about what the demands of Russia, for example, will be, but there need be no doubt that the Kremlin and the White House will not see eye to eye on all matters. America will not make the peace—nor should she. Particularly recommended to study groups is the Christian virtue of humility, as they consider America's share in building tomorrow's world.

Begin at Home

Still another pitfall is that of ignoring the local symptoms of the international disease. We rightly condemn national selfishness and bigotry, undisciplined conduct, pride of race or origin. How clearly we can see the manifestations abroad! But these things are also to be found close at hand, in our own land, our own communities, even our own churches. A story is told of an elderly woman who stopped a London bus at a crowded corner and said, "Are you going to Dorking?" "Yes, lady," replied the driver, "and please hurry, we're late now." "Oh I'm not going there," she said, "I was just thinking what a lovely day you had for the trip!" To talk about the necessity for international co-operation, racial justice and world brotherhood and to ignore the need for practicing these ideals on the small scale is to say of world peace, "We're not going there, we were just thinking what a lovely trip it would be." We are fond of prescribing remedies for a sick world, but we need not wait till the war is over to take the remedies we prescribe. They can be tried now, in our communities, in our churches.

Finally, there is the danger of getting tired too easily. We have a long hard job ahead of us, and the longer the war the harder the job. Disappointments aplenty are in store for us. The study process itself is apt to be undramatic, and to some, slightly unreal in the face of the urgencies of the war situation. But there is no alternative. If we want peace to stay, we must be ready for it when it comes. Wasn't it once said of Christians that "they have turned the world upside down"? It could be said again. These Christians in study groups throughout the land, these Christians who refuse to get tired, may yet turn the world upside down—only this time it will be right side up!

November, 1942

Service Men's Christian League

A PROTESTANT ORGANIZATION for members of the armed forces is in process of organization, under the name "Service Men's Christian League." This League, which will represent Protestant denominations of the United States, hopes to provide a fellowship and an evangelistic and educational agency which will fortify the service man's religious life and help prepare him for Christian citizenship when he returns to civil life. The League will work through the chaplains and will provide such helps as many be needed—devotional, organizational, evangelistic and educational—to fulfill its purposes. Fuller announcement will be made in the next issue.

Council Duties in War Time

The following statement was adopted by the Board of Trustees of the International Council of Religious Education at its meeting on October 7.

"**M**AN'S EXTREMITY is God's opportunity." Our people are being tried in the furnace as never before. Millions of men and women are offering their lives to save and perfect democracy as a way of life. No family in our land has been untouched. Those on the home front, in war production, civilian defense, Red Cross and many other activities are making great sacrifices. As Christian workers charged with responsibility for the teaching of our faith to a constituency of twenty-five million, we recognize this as an hour of supreme danger, but also of supreme opportunity.

Juvenile delinquency is rapidly on the increase. Young men and women not only face death in battle and in other places of danger, but they also face severe temptations and baffling problems at home. These young people and their parents must have an intelligent faith to undergird and inspire them. They must be given comfort in danger, bereavement and death.

The International Council of Religious Education is the officially recognized religious educational agency of forty denominations and thirty state and provincial councils, representing approximately ninety per cent of North American Protestantism. It must have a program which will serve this entire constituency as well as the great company of the unreached. It must make a significant spiritual contribution to our people and our nations, while we are engaged in winning the war and as we work for a just and durable peace. The Council, therefore, calls upon all of its committees to redouble and expand their efforts to render the maximum of service to:

Children in defense areas, in depleted neighborhoods, and in communities which are still fairly normal.

Young men of the high school and college age who are now regarded as reserves for the armed forces, and young women who are called upon to undergo unusual strains.

Those millions who are serving in the nation's armed forces, who face severe testing and who, therefore, need

(Continued on page 33)

Laborers, farmers, and the church

An experiment in creating community good will

By J. BURT BOUWMAN*

WE ARE ALL tremendously interested in a just and durable peace to follow the present world conflict. We believe the church will have to play an important role in establishing such a peace. However, among the many things that must be done now in preparation is to bring about peace and good will among the occupational groups in our own country. How can we expect nations to resolve differences and sacrifice vital interests if we cannot influence contending groups in our own society to do just that?

This is the problem faced by the Committee on Industrial Relations of the Michigan Council of Churches. This Committee is one of five in the Public Affairs Department. Rev. Owen Geer of Dearborn is the chairman. In the fall of 1941 this committee held a two-day conference with Dr. James Myers of the Federal Council of Churches. At that time the necessity of creating and maintaining good will between groups in our society having conflicting interests received major attention. Among the projects planned was that of a two-day camp conference for the summer of 1942. Since it seemed wise to include representatives of farm groups, the Committee on Town and Rural Church of the state council was asked to share in planning the program and in promoting attendance.

The purpose of the conference was stated in the announcement as follows: To indicate the necessity of using Christian ways of resolving differences between individuals and groups; to explore possibilities of Christian methods of reconciliation in specific problems; and to furnish channels of understanding between significant groups in our democracy. The Conference was held July 31 to August 2. Thirty-three were present: six representing the church, three education, eight the farmers, and sixteen labor. The labor groups included representatives of A.F. of L., C.I.O., U.A.W., and the Christian Labor Association of Grand Rapids.

There were six discussion periods of about two hours each, and many small informal groups carried on when the conference was not in session. A minister gave four brief devotional messages and a sermon in the church service on Sunday morning, undergirding the main purposes of the conference. Except for one address on "A Just and Durable Peace" all statements were brief and there was wide participation in discussion. Topics of discussion

included: 1. Functions of organizations represented; 2. Problems of conflict between farmer and labor organizations; 3. Attitude of farmer and labor groups toward the church; 4. What the church can do better to serve farmer and labor groups; 5. How to improve the relationships among the labor organizations, between the farmer and labor groups, and among all the occupational groups; and 6. The basis of a just and durable peace.

Some of the findings resulting from this conference are of particular interest, though they can be given only briefly here.

1. *Attitude of farm and labor organizations toward the church.*

Low-income folk, conscious of social distinctions, do not attend church services.

Low salary, uncertain tenure of the minister, and denominationalism interfere with an effective program of the church to the rural community.

Many laborers believe that the church is run by business men with vested interests and that ministers frequently speak against labor without facts. Ministers rather should work to create understanding and good will between groups.

It was pointed out that members and leaders of organized labor are members of and take an active part in the church, that most union meetings are opened with prayer, that ministers and priests are always present at conventions of labor. As an indicator that the attitude of the church toward labor has been improving, one member said, "When my father joined a union he was dropped from the church. I am now business manager of the same union and a deacon in the same church."

2. *Conflicts within occupational groups.*

Both farmers and labor have to face divisions within their own ranks, though it was felt that in Michigan the various farm groups have worked together quite effectively. It was made clear that organizations of farmers are not as effective in achieving results for farmers as the labor groups are in reaching their objectives.

While it was admitted that labor suffered from disputes between the A.F. of L. and C.I.O., it was pointed out that there are also conflicting groups within the church.

3. *Conflicts between farmer and labor organizations.*

Farmers are critical of strikes and the use of force, but labor representatives claim that they are also opposed to strikes, prefer to settle disputes around the conference table, and turn to strikes only when conferences fail.

Farmers are opposed to the organization of their group by labor, and labor representatives stated that neither the A.F. of L. nor the C.I.O. desires to organize farmers.

The inevitable conflict between farmer and laborer over prices of farm products and machinery needed on the farm came up for considerable discussion. The price of milk furnished a good example for this discussion. Both groups were critical of the waste of money in duplication of routes in the country and city, in collecting and distributing milk.

4. *What can the church do to improve the relationship of occupational groups?*

The church should take a significant part in social change, and ministers would be welcome, if without sectarian emphasis they could present a message of Christian good will and understanding at meetings of occupational groups.

(Continued on page 33)

* Executive Secretary, Michigan Council of Churches and Religious Education, Lansing.

What's happening in the Advance?



THE WINDOW STICKER reproduced on this page is provided in a city-wide United Christian Education Advance campaign to "Reach Every Person with Christian Teaching" in Tulsa, Oklahoma. The symbol is

issued by the Tulsa Council of Churches with a two-fold purpose. In the thorough city-wide visitation program for calling on every unchurched home, this sticker will identify the church homes. All others will be called upon. Even more important is the provision it makes for church people to show their pride in their church membership. "Let the redeemed of the Lord say so" is an admonition needed in every community.

New Dixon Council Succeeds

Last spring the churches of Dixon, Illinois, formed a Council of Christian Education to promote more effectively their Advance. Its purposes were very specific. They were stated as follows:

- ... to give religious instruction to a possible 500 boys and girls in grades four, five and six of the local public schools for one hour per week during the 1942-43 school year. Classes will be held during school hours, in the school buildings. Operation of the plan in other communities has shown that over 90 per cent of the students in those grades have enrolled voluntarily.
- ... to conduct a Daily Vacation Bible School at the close of school in 1943.
- ... to reach many children who otherwise receive no religious training.
- ... to offer this instruction to all children desiring it, regardless of creed or race. The only qualification will be that each pupil present written permission from parent or guardian allowing him to enroll.
- ... to support all of the work without public taxation. The entire program will be carried on through the liberality of Dixon citizens, keeping inviolable the principle of separation of church and state.
- ... to economize wherever possible. No one receives one cent of pay in raising this money, excepting necessary clerical help. The salary of the teacher, however, will be on a par with other grade school instructors in Dixon. She must have academic qualifications comparable to those of other instructors in the schools.
- ... to adopt a program that has proved successful in more than a thousand other American communities. Records have shown a decreasing juvenile delinquency where this character-building program has been operated.

Churches of fourteen denominations, appointing five representatives from each church, formed the Council. To finance the work, 135 solicitors set out to secure \$2,500.

November, 1942



Even though a war bond sale was on, they collected \$3,500 in cash, with pledges totalling \$4,790, reports Mrs. R. M. Ferguson, one of the strong lay supporters of the Council.

Northern California "One-Days"

When the One-Day Conventions were held last April, Rev. Abbott Book was just beginning his services as Executive Secretary of the California Church Council (Northern Area). With several months on the new field, he and his workers are now conducting a unique series of One-Day Conventions with resident forces.

The meetings (except at Stockton) are held on Sunday. The "team" consists of Council and denominational secretaries and prominent churchmen. They occupy pulpits Sunday morning. Sunday afternoon parallel union conferences are held on "Reaching the Unreached through Christian Teaching, Preaching and Evangelism," "Recruiting and Training Workers," and "The Christian Home." At the supper hour denominational conferences on the Advance are held. Evening mass sessions close the day.

The schedule is: Stockton, September 17, San Jose, September 20, Modesto, September 27, Salinas, October 4, Fresno, October 11, Pacific Grove, October 18, Reno and Carson City, Nevada, October 25, Eureka, November 15, Lodi, November 29.

Church of God sets goals

The Gospel Trumpet, weekly journal of the Church of God, announces plans of that vigorous denomination for the Advance, and in successive issues attractively illustrates its goals. The picture on the next page is one of those used and appears here through the courtesy of the editor. Every congregation is urged to enroll with the denominational headquarters for the Advance.

Slogans for realizing the goals of the Advance are: "Reach the Unreached," "Train Workers," "Deepen Spiritual Life," "Christianize the Home."



Training workers for better teaching—a goal of the Advance

The Gospel Trumpet

the first hour on Monday morning. Thus the week's work begins with an hour in which as one member said, "I realize that I am a co-laborer with Christ." Usually this gift is in addition to the regular pledge or tithe. Such a plan is excellent stewardship education, not only with respect to income but with respect to daily work as well.

Reformed Church serves defense communities

"Whatever may be the church's position in regard to the war," writes the Rev. Frederick Zimmerman, D.D., Secretary of the Board of Domestic Missions, Reformed Church in America, "the fact remains that we have a definite responsibility to care for the spiritual needs of people wherever they are found. With a new migration of workers, including their wives and children, to the number of 18,000,000, the church has a unique opportunity to

demonstrate both its essential unity and its spiritual passion in service to thousands of families uprooted from old home associations where they knew the blessings of the church in new areas under strange surroundings and unsettled conditions.

"This situation has been dramatized for us as a denomination at Detroit where, by agreement with the Council of Churches' county comity committees, we have started work at Inkster and Grace Park. Already we have a community Sunday school with attendance at the time of writing of 139. Here we have Sunday school classes drawing on our churches in Detroit for leaders who faithfully attend, with 160 names on the Sunday school roll and an adult class of over thirty. Two Western Theological students living in a trailer camp have gotten permission to use the public school at Ingster and at Grace Park we are erecting a chapel seating 100 to minister to a community of 700 families, 70 per cent of whom are Protestants. The new Ford plant at Willow Run will bring in 60,000 employees for whom the church must provide both the means of worship and the ministry needed to offset the various elements already getting prepared to exploit them. We are determined as a denomination to meet the challenge both interdenominationally through the city council of churches and denominationally as we are able to enter new fields. This is but one of fifty areas where we must plant the church of Jesus Christ as a part of the domestic mission program in the new educational Advance."

The Department of Religious and Missionary Education of the Reformed Church in America, following approval of participation in the Advance by its General Synod, has produced a packet of guidance materials for local churches. The goals of the Advance are to be realized through six major emphases: "Suitable Teaching Materials," "Improved Teaching Methods," "Reaching the Unreached,"

"That's News"

In St. Marks Methodist Church, Houston, Texas, a Religion-Youth Week has just closed. Five denominations participated.

The directing head was Mrs. W. E. Vater of St. Marks. When she called one of the newspapers in Houston and asked the reporter to advertise the week's services, the newspaperman inquired, "Did you say five denominations are planning to meet together for a week?" Mrs. Vater meekly answered, "Yes, and would you help me advertise the meetings?" The reporter in newspaper parlance replied, "Heavens, lady, that ain't advertising; that's news!"

The idea was born at the Christian Advance meeting and was nurtured through a series of lessons for older people and younger ones entitled, "Toward Christian Unity." The class visited other denominational services, going to early Catholic mass, Luther Leagues and the others.

A Baptist young man was elected chairman, a Methodist was made worship chairman, a Lutheran directed recreation, a Presbyterian organized the forum, and the Christian church took over publicity. St. Mark's church was chosen as place of meeting.

Mrs. Vater stated that the week was one of the richest experiences of her eleven years in youth work.

The "Lord's Hour"

"The first hour on Monday morning used to be the worst, now it is the best. The people in my office notice the difference." So testified one member of the Van Brunt Presbyterian Church, Kansas City, in which more than 100 members have covenanted to follow the "Lord's Hour" plan.

What is the "Lord's Hour"? It is the practice of setting aside as a special gift to the Lord's work the earnings of

"Holding the Unheld," "Work with Parents," "Advancing Christian Missions."

The appeal to local churches includes the following statement:

"The attention of all Reformed Churches is called to the fact that there is urgency in the need for improving our service of religious education in the present emergency, not only for the strengthening of youth to meet the tragedy of the present time, but also for the necessity of producing Christian leadership for the coming generation. We still have our churches and church schools, which is not true in all sections of the world. Let us fill them to capacity and provide in them a program of Christian education that will be vital for a day like this. In doing this, let us affirm:

The sense of unity we have in Jesus Christ,

The sense of penitence and sorrow for our tragic and unhappy conditions,

The sense of immediacy and urgency caused by the need of all men for Jesus Christ and his way of life.

We therefore summon ourselves, our churches, and their related agencies to an immediate and united Advance in Christian Education."

Dare you make such a survey

Necessarily anonymous, this story from a letter by a director of religious education may set you thinking:

"Coming into the church office to study our part in the Advance, I found a membership file of approximately 950 names which constituted the membership of our church. It has often been said, 'This church ministers to approximately one thousand members.' The file was not segregated into active, inactive, and non-resident members and there was no record of church enrollment only as each individual class or teacher kept the roll. This was October 1, 1941, and immediately a number of questions came to my mind. Where is this membership? Where are the church families? What is the church doing to keep the family unit interested in the church? Boys and girls came to church school, but where were the parents, brothers and sisters? John

enrolled in the junior department. He had a sister in the primary department and a brother in the intermediate department. An older brother went to Christian Endeavor, but how was the minister to know all of this when the parents were not in the church or church school?

"I definitely felt our greatest and first field for evangelism was within our doors and this conviction led me to make this very interesting and revealing survey. It is not yet complete, for my next step is to segregate the church membership into active, inactive, and non-resident members and then get busy. When complete, card files will reveal full information on both individuals and families. Here's what I found. In our church membership (including church school enrollment) we have 214 families, which include children and young people from the Cradle Roll up through the Young People's Department to the Shipmates Class, who are the younger married people, setting up homes of their own.

"Out of this 214 families, 119 have neither parent a member of the church! In 15 of the families the mother belongs but the father doesn't. In three the father belongs but the mother doesn't! This leaves 77 families with both parents members of the church and only 52 of these *ever* come within the church doors although they all live near enough to attend. Eighty-five of the 214 families have their parents enrolled in the church school—that in a membership of 950.

"What are we going to do about it? I am setting up a 'directed calling project' and I will direct callers so that within a few months every one of these 214 families will be contacted by someone representing the church, not a class or department. They will have the family information given on the family card so they will know how many children there are in the family and where they are enrolled in the church school. As they call, I am asking each one to make a note of the visit as to response, interest, reactions, etc., and this will be entered on the back of the office card, with the date and name of caller.

"Yes, it is a big task but the field is ripe and we dare not spend all our time trying to reach new ones on the outside when those who have come within the fold of the church have for some reason grown indifferent."

Advance, not retreat

By PHILIP C. LANDERS



IN A SUMMER CHURCH SCHOOL, a superintendent spied a small boy wandering about the hall. "Are you a new little boy?" said the lady. "Oh, no," he replied, "I'm the same little boy I was yesterday."

The North Shore Baptist Church of Chicago is not the same church it was yesterday, a week ago or a year ago.

Its leadership, keenly alive to the opportunity for growth, has made rapid strides in coordinating all program emphases so as more effectively to minister to its people and the immediate community around the church. It is a church with a membership of 2,000; a church school of 1,250, with a summer attendance showing a gain of 9.9 per cent over 1941, averaging 550; a youth program touching 400 and a volunteer leadership equal to the best in America.

The word "retreat," as commonly used in connection with an all-day or weekend conference, has not been in North Shore's vocabulary for several years, lest some might think it meant to fall back. Instead they have "advance," and so on a recent Saturday your reporter attended an "advance" which was held at Des Plaines, Illinois.

That church business is more important now than ever before, is demonstrated by the fact that seventy-one officers and teachers, including fourteen members of the Board of

Deacons, were on hand when the breakfast bell rang. Other arrivals a bit later enlarged the group to over a hundred. They had come to launch in their own church the third year of the Baptist Church Advance and the first year of the United Christian Education Advance.

Chief among the early arrivals was James L. Kraft, president of the Kraft Cheese Company, widely known as North Shore's first citizen, who has a thirty-three year record as superintendent of the church school. Next in line was youthful and energetic John Dawson, investment broker, working closely with "J.L." in the organization and administration of the church school. Then there was the pastor, Dr. Weldon M. Wilson, just back from a vacation fishing trip, and Miss L. Louise Hash, the "spark plug" of North Shore's important educational program. This reporter was pleasantly surprised with the large number of business executives on deck ready to give a whole day to planning the church's program. Careful thinking on the part of the officers brought to this "advance" a work program seldom equalled in the experience of this reporter who has participated in fifty or more "retreats."

Breakfast over, Mr. Kraft led an inspiring devotional service, taking for his theme, "Growing in Grace." Said Mr. Kraft, "Live close to God. We have an obligation to the children and youth of today to have enough of the grace of God in our own hearts that the younger generation will find it in our living."

At the business session immediately following, Mr. Dawson called for reports including: leadership training, missions, stewardship, evangelism, recreation, publicity and membership. All were effectively given by laymen and lay women heading the important departments. One observed that out of the sixteen deacons in North Shore Church fourteen are active in the church school, several carrying into the school their particular total church responsibility such as stewardship, evangelism, and missions.

Next on the fast moving docket was Miss Hash, the educational director. In the hands of all were placed two mimeographed pages, headed, "United Advance of North Shore Baptist Church" giving the proposed year's program. Using this effectively, Miss Hash lifted up important events such as: Rally Day, church attendance campaign, Religious Education Week, World Communion Sunday, stewardship campaign, evangelism emphases, Life Enlistment Day, Week of Prayer, Christian Family Week, and a score of other events of no less importance.

With enthusiasm and interest at a high pitch, the master of ceremonies, John Dawson, introduced Dr. Wilson, the pastor, who gave his workers a clear picture of the 1942-1943 program. With his blueprint he emphasized Bible study and prayer, describing a twenty-seven weeks' course for the entire church. He asked for increased missionary giving and an attendance campaign that would fill the church Sunday evenings. He urged the church to lead the entire denomination in giving. Already there are scores of tithers, and seven hundred persons have pledged themselves to attend all church services for the duration. Beginning October 1, weekly attendance records of members are being taken at all services.

Then Dr. Wilson called for the best response in the church's history in new members for the year. Pointing out that last year there was a net gain of 188, more than the entire net gain of all other Chicago Baptist churches, Dr. Wilson challenged his leaders to greater evangelistic zeal.

Christian fellowship of the very highest quality was in evidence everywhere and at all times. North Shore has always been noted for that. One layman said to the writer, "I have lived in six cities in the United States and attended many churches. North Shore church has a fellowship that is superb and way beyond what I found elsewhere. North Shore people go the third and fourth mile."

After lunch, department superintendents and their teachers spent the next several hours with carefully docketed items. The deacons went into executive session discussing the spiritual affairs of their church. At four-thirty Mr. Kraft engineered the setting up of a large room, with chairs in semi-circle fashion, for his "Quaker Meeting." Held once a year at North Shore Church, the "Quaker Meeting" gives individuals the privilege of talking out loud to their friends regarding the state of their church, their own personal experiences or anything else that is uppermost in their minds or on their hearts.

A pianist, with the unusual ability of catching up the mood of the moment or interpreting in song, during the interludes, that which had just been spoken helped greatly to give a lift to the all-too-short hour and fifteen minutes. Possibly thirty-five different persons participated. There were favorite memory poems, a number of strong prayers, many first verses of well known hymns, several personal testimonies as to God's love and goodness, a sharing of departmental plans, suggestions for greater church outreach, and the known needs of church members ill or carrying heavy burdens. All were given while the individuals sat quietly in their seats speaking in a tone that carried across the large room. No one spoke twice and not longer than approximately two minutes. It was indeed a moving, inspiring experience for all.

In the evening, after dinner, at the closing hour's service, Mrs. T. W. Blachley, superintendent of the Chinese Sunday school, explored with the group the realm of Christian fellowship. Speaking of North Shore's Chinese Sunday school, an entire article could be written about this twenty year old institution that meets each Sunday afternoon. Four facts whet one's appetite for more: (1) The school is for Chinese men only; (2) Each pupil is individually taught, calling for an average of fifty-five teachers and reminding one of Mark Hopkins on his log, because hardly two pupils speak the same dialect and none can speak English; (3) All are won to Christ in the process of learning the English language; (4) Many have joined North Shore church, several having been ordained and sent out as pastors and missionaries.

Summing up the day—one's impressions gained by talking with many and viewing the program for the first time—North Shore church might be characterized as one where first, its members believe their primary obligation is winning boys, girls, men and women to Christ; second, building and carrying forward an effective educational program for the entire membership and the community at large; and third, reaching out to the uttermost parts of the world with the Gospel touching the lives of thousands of unbelievers through an increasingly large missionary program. Last year North Shore church was the largest giver to the Northern Baptist Convention emergency fund. Too few churches with equal opportunities, leadership and resources serve God and men as effectively as this great church as it advances week by week, building the Kingdom of God here and now.

"Unto us is born— a Savior"

By PAUL SIMPSON McELROY*

THE FOLLOWING MESSAGE was first read in its simplest form at a Christmas service. My friends in the Congregational Church at Manchester-by-the-Sea saw its dramatic possibilities and made possible its first dramatic presentation. In revising it for dramatic presentation I have kept in mind the desirability of a pageant that did not require stage settings and scene shifting and that would not require turning the church chancel into a stage. It is now made available in this form in the hope that it may help to bring new joy and meaning to others in the holy Christmastide.

THE PRELUDE

OPENING OR PROCESSIONAL HYMN: "It Came upon the Midnight Clear."

(This may be sung by the congregation and, if desired, a robed choir, or junior choir may march down the aisle singing and carrying lighted candles, followed by the Narrator. These singers may form a semicircle in front of the altar or chancel, facing the congregation, holding that position until the playing of "Silent Night.")

THE INVOCATION. (Here may follow any announcements and the offering, if desired.)

HYMN: "Angels from the Realms of Glory" (If no invocation, announcements, or offering are required, this hymn may be omitted.)

NARRATOR:

Long, long ago,
There shined a light upon a people who
Were living in a darkened land. It was
A vision—yes, a hope, the like of which
The world had never dreamed. This was the hope
That men for centuries in that darkness held:
"A child, a son, would in good time be born
Upon whose shoulders all the government
Would rest; His name would be called Wonderful,
The Counsellor, The Mighty God, no less,
The Everlasting Father, Prince of Peace;
And of the increase of his government
And peace there was to be no end."

Those were high hopes! In just the daring thus
To hope their power came, as when our hopes
Are matched with equal hopes of other men
There then is power that is infinite,
Translating even empty hopes to hopes
Most confident.

The centuries went by,
And still that Hope was unfulfilled, but in
Men's hearts—although it out of season seemed—
Was kept alive. For seven centuries
Or more, the hope a Saviour would yet come
Had burned on brightly in the hearts of men
As a great light. One eve, some shepherds were
Abiding in the same country, keeping
A watch about their flocks by night, when lo!
The angel of the Lord upon them came
And clearly said to them:

"Behold, I bring
To you and to all people everywhere

Good tidings of great joy, for unto you
Is born a Saviour which is Christ the Lord!"
This Saviour came in answer to a hope—
Exultant proof that hope is not in vain!

Had it not been for this continued mood
Of great expectancy that Eastern star
Might well have burned unclaimed. It was because
Of high and long-lived hopes that later men
Were ready to respond and follow where
The star could lead to yonder Saviour-child.

How many hopes are unfulfilled because
We do not live expectantly: How oft
In our own day bright stars, unheeded, shine.
We miss the very things we want and need
And do not recognize them when they come.
Much like the Eastern Star, they come and go
But have no meaning for us, if we do
Not live expectantly.

Without that Hope
Through centuries our Lord could not have come!
Without such hope through centuries yet to come
His kingdom can not come upon the earth!

THE ORGAN PLAYS "Silent Night"

(During the playing of "Silent Night" the lights are lowered and the choir or group of young people disperse, each to place his or her lighted candle in some designated place, preferably in the windows. They then reassemble in the back of the church and march forward, as in the Processional, and take seats reserved for them in the front pews of the church, where they remain until the Recessional.)

NARRATOR:

(Angels may enter here, preferably from the side or near the front, though they may walk slowly down the center aisle. They take their places on either side of the hidden manger scene. See "Setting" under "Directions" below.)

Through slow and sickening months most patiently
Was Mary planning for her unborn babe
And getting things in readiness for one
She hoped would be a joy to all the world.
Had not the angel whispered unto her
Who was so highly favored, "Your first-born
Shall be great, and called the Son of God,
And of his kingdom there shall be no end"?
Had not Elizabeth, when she had heard
Of Mary's secret hope, rejoiced and said,
"Fulfillment of these promises will come
If you believe implicitly. Fear not!"

Were these real prophecies or just a hope?

For months together these expectant friends
Drew water at the common well. Their thoughts
Were well attuned. The praises which they sang
Are still familiar to the world today:

THE MAGNIFICAT: (Luke 1: 46-52)

(This may be recited by some woman chosen for the part, or in unison by choir.)

NARRATOR:

From wanderings of mind in realms divine
To worldly hardships Mary soon was brought
By news that Joseph, her betrothed, announced:

(Here Mary and Joseph begin to enter, preferably down the aisle from rear of church. They should go behind curtain or screen and pose in readiness for the nativity scene.)

"From Rome to Nazareth the word has spread
That all the Roman world shall be enrolled
And each to his own city must repair.
There is naught else for us to do, but go
At once; the Emperor hath declared it so.
E'en though our gentle ass will carry thee
Along the weary way, I would that we
Might yet delay. The Emperor has decreed
And ordered us to go."

(Here, from the back of the church, a few people representing the "people of Bethlehem" may enter, walking casually down the

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"The Visitation" by Mariotto Albertinelli

church aisles, or small groups, according to the number to be used. They should sit or stand casually about the chancel as though they had stopped to talk or rest along the way.)

Reluctantly,
These Roman subjects followed the command,
Uneasily began their journey long,
Oft alternating between foot and beast
Along the way. It was the time of year
When days were shortening and increasing cool,
And so their journeying was greatly eased.
Then, as this peasant couple southward trod
Across the self-same hills their prophets roamed,
Their memory made so meaningful the sights
That, for them both, their native Palestine
Became a Holy Land. But Mary's mind
Was not concerned with passing sights and sounds
Along the way, as tourists are; for she
Must find the deeper truths that made them live
And, in the search, find strength for going on.
Had Hannah, she recalled, when once with child,
Not vowed to give her Samuel to the Lord?
The prophets, too, foretold a Greater One
Than others, yet to come—a Saviour,
A Suffering Servant, and a Prince of Peace!
It was with prescient and foreboding sense
That Mary rode into Jerusalem—
And little did she dream when they came near
That ancient capital that one day soon
Her unborn babe again would enter there,
Upon an ass.

(More Bethlehem people begin to enter. They may stand around informally, letting their positions be gauged by stage balance and effect.)

Such secret hopes had buoyed her spirits up
And helped the maid forget her weariness;
But as she neared to Bethlehem she knew
That not much longer could she stand the strain
Of traversing Judean hills, for she
Had forced her courage, body, will, and strength

To reach the longed-for goal. Her limited
Endurance had been stretched beyond reserves.

In words of kind affection, Joseph said:

"By noon we shall have reached the highest mount
Along the way, and then we shall descend
To Bethlehem before the setting sun.
In yonder inn my love shall find the rest
She so much wants and needs."

HYMN: "O Little Town of Bethlehem"

(May be sung by choir or by the audience. Use in this and, in all other carol-hymns, any number of stanzas, as desired.)
(More Bethlehem people begin to enter.)

In Bethlehem

They found the inn already filled with guests.
Then Joseph soon discovered that in life
The preference or favor often rests
Upon less worthy motives than the need.
In vain, they searched amid the crowded town
For shelter from the chilly night, and space
To lay their weary heads . . . and then a friend
Advised them of a stable opened for
The overflow. Forthwith they went in haste.
Soon Mary felt the tightening pains of birth
Brought on by long and arduous journeying,
And knew that she, at last, must face the hours
Of dreaded, yet of welcomed, travail there
Alone in dangerous simplicity.
And so it was that she brought forth her son
Her first born and laid him in the manger as his bed.

HYMN: "Away in a Manger, No Crib for a Bed"

(May be sung as a solo, or by children's choir.)
(Shepherds begin to enter and to move down the aisle. As many or as few as desired, gauging their tempo so as to arrive at manger scene at proper time.)

NARRATOR:

And there were shepherds in the countryside
Abiding in the fields and keeping watch
About their flock by night. Before them then
An angel stood and they were sore afraid.
But presently the angel said to them
In words of hope held dear by all mankind:

ANGELS: (Speak in unison or sing)

"Fear not! For I bring unto all the world
Good tidings of great joy. Lo, unto you,
To all the people everywhere is born
This day in David's city, Bethlehem,
A Saviour which is Christ, the Lord."

SOLO: "While Shepherds Watched Their Flocks by Night"

(Here a curtain or screen may be drawn away by angels, showing a manger scene. All turn to look at scene. Shepherds should arrive at manger scene at this point. During the following speech they go forward, kneel before the manger, and then retire to one side making room for the Wise Men.)

NARRATOR:

"To you

Is born a Saviour which is Christ the Lord."
Those words—"To you is born . . . a Saviour . . . Christ"—
Have stirred in many an uncertain heart
The deepest feelings and the highest thought.
To many, though, they sound impractical.
And yet two thousand years have made it clear
That in no other way can men be saved.
In their extremity have men relied
On force and hate, on shallow promises
Of those in power, on wealth, on anything
But Christ to light them out of their despair.
And in this way some selfish, narrow men
Have gained much for themselves and friends, and let
The burden for their profit fall elsewhere,
On others even yet to come. Then, why
Should men resort to such when only Christ
Could save the world? The Saviour's way of life,
Of love, may yet this day be born in you.

And so the angel's song is ever new:
"To you is born a Saviour . . . Christ the Lord."
And men still join the heavenly hosts, and sing,
"Let glory be to God on high, on earth
Let there be peace to all mankind."

The Shepherds went with haste to find the babe.
They told the parents what they saw and heard.
And Mary, thinking on the many signs
Of wonder, pondered these things in her heart.
(A star may here be lighted above the manger scene.)

Then while the Babe still lay in swaddling clothes,
An eastern star of mystery appeared,
Which Wise Men knew announced a special birth,
And prompted them to ask:

"O where is he
That has been born King of the Jews, for we
Have seen his star and came to worship him?"

SONG OF THE THREE WISE MEN: "We Three Kings of Orient Are"

(The Wise Men may begin to enter here, walking very slowly down the aisle, even stopping to gaze at the star along the way. The choir may join in the chorus. They sing together the first verse and the chorus. The first wise man, Melchior, sings verse two, Caspar, verse three, Balthazar, verse four, and all join on verse five. If singers cannot be obtained for Wise Men, members of the choir may sing in their places.)

NARRATOR:

And lo, before them went the star and stood
Above the place the young child lay. For long
The people of the east believed and looked
For one from God whose coming would be known
To many with a brightly shining star.
Deservedly are men called wise who see
In small beginnings greater things to come
And shun the spirit of a Herod who
Would feign destroy the power of Bethlehem.

(Wise Men here reach the front of church and mount platform, altar, or chancel slowly, kneeling with gifts, before the Christ-child. They rise and stand to one side.)

The magi, when they came within the house
And saw the mother with the infant Child,
Knelt down and worshipped him, and opening
Their treasures rare they offered unto him
Their gifts of gold and frankincense, and myrrh.
Of gold—the symbol of man's hallowed toil
And all that honest labour represents;
Of frankincense—the sign of earnest thought
And emblem of man's quest for wisdom and
For beauty in this earthly life; of myrrh—
The token of all love and kindness
Oft seen when generous hearts are touched in ways
Most sacrificially.

HYMN: "The First Nowell the Angel Did Say"

(To be sung by choir or by congregation while Angels draw curtain before the manger scene and exit, preferably near the chancel.)

And when the time
Was come, according to the custom then,
The parents brought the Babe of Bethlehem
Unto the Temple of Jerusalem
In order to present him to the Lord
And humbly offer there their turtledoves.
To one, named Simeon, it was revealed,
That he should not see death until he saw
The Lord's anointed, Christ. When Mary came
With Jesus, then beloved Simeon
Received him in his arms with praise to God
And blessed the child with long-remembered words:

"Now lettest thou thy servant, Lord, depart
In peace . . . for thy salvation have I seen."
NUNC DIMITTIS: "Lord, now lettest thou, thy servant depart in peace"

(May be said or sung by a voice off stage, or sung by a choral group. Words and music to be found in most hymnals.)

NARRATOR:

O would that men today might understand,
As aged Simeon did, that in this world

Cannot be found the wherewithal to build
The kingdom that will satisfy the hearts
Of righteous men. To see another world—
A world of love and faith—held as a babe
In arms—that is what Simeon meant.

Wise men
Both then and now, have known full well that Love,
A Saviour, came to earth at Christmas time.
The light divine of Bethlehem still shines
Above a darkened world inviting men
Today to come and worship him.

CHORUS: (May chant or sing)

"Unto us a child is born,
Unto us a son is given,
And the government shall be upon his shoulders,
And his name shall be called Wonderful,
Counsellor, The Mighty God,
The Everlasting Father, The Prince of Peace."

THE RECESSIONAL: "O Come, All Ye Faithful"

(During the singing of the first verse, the choral group may reform in front of the chancel. The organ may play one verse as an introduction. During the singing of the second verse the Recessional begins, led by the choral group and followed by all the remaining characters and the Narrator.)

THE BENEDICTION (This may be given from the back of the church, if the minister happens to be narrator; if not, the minister may give it from the altar.)

May He, whose love and understanding are always around you, bless you and fill your heart with peace at this Holy Christmastide, and may the light of the Star in the East shine forth to each heart and be to each one the light divine, now and forevermore, through Jesus Christ our Lord. Amen.

THE POSTLUDE (Full lights on and a joyous postlude.)

THE OFFERING (If an offering has not been taken before. Ushers or robed members of the choir may stand at the exits with plates to receive an offering.)

Directions

The very flexible nature of this pageant permits wide latitude in stage setting, in costumes, in number of cast, in properties, in music, and in the time allowed for production.

TIME: Approximately one hour if given in full; may be shortened.

CAST:

This may be produced with a cast numbering from one to fifty. It is recommended that as many as possible of the following be used: one narrator, a choir, a junior choir or group of young people; soloists for "The Magnificat," "Nunc Dimittis" and hymns as desired; Mary and Joseph; three Wise Men; two or more angels; two or more shepherds; and as many "people of Bethlehem" as desired.

COSTUMES:

For the narrator, a pulpit robe; the choirs, regular choir robes; angels, white robes with wings; Mary, Joseph, the shepherds, Wise Men, and people of Bethlehem may be robed in Oriental fashion. The Wise Men should be dressed somewhat more elegantly than the others.

SETTING AND PROPERTIES:

Any church with a chancel, pulpit platform, or a stage. The arrangement of the various people will depend upon the arrangement of the church itself. This should be left to the discretion of the director. A simple manger scene with a cradle is placed at center front. This manger scene may be hidden behind curtains or folding screens until the words are uttered: "To you is born a Saviour which is Christ the Lord." Angels may be used to remove the screens. If the scene is not hidden they may simply stand beside the manger scene. A small lighted star suspended high on the wall behind the scene would help, and it would be effective if this light might be lighted at the proper moment. Candles should be provided for each member of the junior choir or young people's group.

THEME FOR DECEMBER: "God So Loved the World"

To the Leader

Christmas draws near again. How shall we approach this season? The shopping, the entertaining, the decorating, the many time-consuming activities must be added to an already overloaded program this year, when every spare minute is devoted to some form of war work. Shall we approach the season wearily, grudgingly?

Let us look back into our own childhood days. Do you remember those Christmases when you felt your heart would burst with joy? Do you remember the anticipation, the whispered secrets, the shopping trips, the bumpy packages you covered with seals, the Christmas tree, the stockings hanging by the fireplace? Do you remember Christmas in Sunday school; "Away in a Manger," and "Once a Little Baby lay, cradled on a bed of hay"? Do you remember Christmas in church—the thrill that ran through you as the organ played "Hark! the Herald Angels Sing"?

We can not, we must not, deny the children the joy of Christmas that once was ours. It is their best-loved festival. It is the festival of love; the love of parent for child, the love of the child for parent, the love of teachers and friends for the child, the love of the child for others, expressing itself in gifts for his family and friends, in a white gift, a part of a Christmas basket for the needy, a generous giving of a favorite toy to one who has less than he: above all the love of God for the world, "He loved us and sent his son."

Our teaching this Christmas, then, shall be first, God loved us, and second, he sent his son, the Baby Jesus who grew and in time became the man Jesus, from whose life and teaching we learn about our Father, God.

Christmas Films

The following films are related to the Christmas theme and may be used at any time during the month by any age group:

Child of Bethlehem. 20 min., 16 mm., sound. \$6.00 (During last two weeks of December, \$12.00.) The story of Jesus from birth through his twelfth year.

When Jesus Was Born. one reel, 15 min., 16 mm., silent. \$2.25. (Price increased 25% during December, 50% during Christmas week.) Stresses the background of Palestinian life into which Jesus was born and relates the Christmas story.

The Boyhood Home of Jesus. 1 reel, 15 min., 16 mm., silent. \$2.25. (25% increase during December; 50% during Christmas week.) Scenes in present day Nazareth of the type of environment in which Jesus probably spent his boyhood, with a few dramatized scenes of Jesus in his home.

A Saviour Is Born. 30 min., 16 mm., sound, color. \$10.00 (During last two weeks of December, \$15.00.) Begins with the prophecy

* Richmond Hill, Ontario, Canada.

Primary Department

By Jean Lillie Hill*

of Micah and tells the Christmas story.

Available from Religious Film Association. Write your denominational bookstore.

December 6

THEME: "He sent his son"

As the children gather, let them select favorite pictures of Jesus from the picture file and place them about the room. Talk to the children about their favorite pictures; having them recall the stories of Jesus. Place the Christmas pictures near the worship center. As the time for worship draws near, let the children select the pictures from those chosen which tell the story of Jesus' life, two of Jesus as a baby, one or two of Jesus as a child, three or four of Jesus as a man. Place these on a table where they may be conveniently reached during the worship service. While this is being done Christmas music might be played, and the children who care to do so might sit quietly listening to the music.

PRELUDE: "Lullaby," Brahms

CALL TO WORSHIP: "O Come and Let Us Worship"

LEADER: "God Sent His Son"

The words we have just sung are a part of a beautiful Christmas hymn which is used in our churches. Have you heard it there? (Recite the words of "O Come All Ye Faithful" or have it sung as a solo.) It is a call to all Christian people to come and worship on Jesus' birthday. It says "Come ye, O come ye, to Bethlehem" almost as if we could have been there that first Christmas night when Jesus was born. But we cannot go back to that time. We find it hard even to imagine what the world was like before Jesus came.

Our Bible tells us that Jesus was born in a country we now call Palestine. The people who lived in that country were the Hebrew people and they worshipped a God called Jehovah. "There is only one God," they said. "The people who live in other lands and worship many gods are wrong. There is only one God and he is our God." By this they meant that God belonged to the Hebrew people and to no one else. They were right in believing in only one God but they were wrong when they thought that he was their God, alone.

They loved God, and their religion was beautiful. They built a magnificent Temple in which to worship him, and they sang songs to him. We have some of their songs in our Bible. We call them "Psalms." The Hebrew people put their most beautiful thoughts into poetry and used them in their worship. "I was glad when they said unto me, Let us go into the house of the Lord," they sang, and another great favorite of

theirs and of ours, "The Lord is my shepherd, I shall not want."

These people were expecting God to send them a King. They expected the King to be powerful, to live in splendor, to lead armies and to make the Hebrew people a great nation.

One starry night, in the little town of Bethlehem, their King was born. His name was Jesus. He was a tiny helpless baby. He grew to be a boy, a boy who was strong and intelligent and kind. He grew to be a man. The man was not at all like the King the people were expecting. Jesus had no riches, he had no powerful army, he was not interested in making his country feared by their foes. Jesus was interested in people, in people who were sick and in trouble as well as in people who were happy. He had a message for them all from God. He taught them of God's love. He taught them the way God wanted them to live. He taught them that God is not only the God of the Hebrew people but that he is the God of white people, and black people, and yellow people, of rich people, and poor people, of every person in the world. God is the Father of all.

SCRIPTURE: Jesus said: "This is my commandment, that ye love one another, as I have loved you."

HYMN: (Sung as a prayer) "Jesus, Friend of Little Children"

December 13

THEME: "The babe . . . in a manger"

As the children gather, help them to arrange a crèche. This may be made of small toy figures or may be a paper one such as that done by Maud and Miska Petersham. When the worship center is arranged, the children might sing familiar Christmas hymns or listen to phonograph recordings of Christmas music.

PRELUDE: "Lullaby," Brahms

HYMN: "Away in a Manger"

PRAYER: Our Father, we thank thee for Christmas joys. We are glad that Jesus came. Help us to be loving and kind as he was. Amen.

SCRIPTURE: The Shepherd Story, Luke 2: 1-20. Read, or repeated by the children from memory.

STORY: Introduce this story, or follow it, with some explanation of the "giving" service to take place next Sunday.

A LEGEND OF CATHAY

Long long ago when the strange country called Cathay was ruled by a mighty warrior, Kublah Khan, the people held what is called the White Feast. It was held in honour of the king on his birthday to show the love and respect of his people. Although Kublah Khan was a great warrior, he ruled wisely and justly—all were treated alike, whether rich or poor. On the king's birthday, the king and his court received the people in a room of the palace which was all in white. Everyone dressed in white as he came to present his gift to the king. The rich brought

* *Worship and Conduct Songs for Beginners and Primaries*, by E. McE. Shields, Presbyterian Committee of Publication, Richmond, Virginia.

* From *Song Friends*, Clara Beers Blashfield. The Vaile Company.

pearls, carvings in ivory, white horses, and costly robes. The poor brought white pigeons or handfuls of rice. It mattered not what the gift so long as it was white, because the white gift showed that the loyalty and love of the giver were without stain. The king did not need the gifts that were given. He valued them because they were white, and the white gift which showed the love and loyalty of his poorest subject meant as much to the king as the costliest white gifts he received from this wealthiest subject on his birthday.

HYMN: "Bethlehem Lullaby"²

PRAYER: "I Think of God at Christmastide"³

God of love, Father of Jesus and of us,

You seem very close to us at Christmastime.

We find you on every hand—

In the love of friends

Planning for each other's joy;

In the special thoughtfulness

Of people one for another;

In our own feelings of good will

Which would take in the whole world;

In the wish in our hearts

That everyone may have

His needs supplied

And be as happy and content as we.

Amen.

December 20

THEME: "They presented unto him gifts"

PRELUDE: "Lullaby," Brahms

HYMN: "Away in a Manger"

SCRIPTURE: The Birth of Jesus: Luke 2: 1-7

TABLEAU:

Curtains are opened. Manger scene at left of stage. Joseph standing, Mary seated, bending over the manger. (This can be most simply represented by a box, level with the knee, filled and banked around with straw and loosely covered with dark blue cheesecloth. A light, wrapped in asbestos, is buried in the straw.) A group of little children off stage sing, "Bethlehem Lullaby."² Curtains are drawn at the close of the carol.

SCRIPTURE: The Story of the Shepherds:

Luke 2: 8-16, 20

TABLEAU:

Curtains are opened. Shepherds advance to the manger and kneel (Costume is simple, a cloth tied about the head, and a stout stick in the hand.) Children off stage sing: "What Can I Give Him." Curtains are drawn at the close of the hymn.

SCRIPTURE: The Story of the Wise Men:

Matthew 2: 1-11

TABLEAU:

Curtains are opened. The Wise Men enter from right, gazing upward as if following the star. (Costume, a paper crown and a cloak.) The Wise Men, carrying gifts, move slowly across the stage and kneel reverently before the manger. Children off stage sing: "The Wise May Bring Their Learning."³

WHITE GIFTS: As the tableau is completed the audience rises and with those off stage sings, "Silent Night." Following the singing of the hymn the processional of white gifts may take place. If possible the tableau should be maintained throughout this part

of the service, the gifts being placed around the manger.

PRAYER: Our Father, we thank thee for sending the Christ child to the world; we thank thee that he grew to be the man Jesus, the kind and loving friend. May we try to be loving and unselfish as he was. Bless us all at Christmas. Amen.

December 27

THEME: "Love one another, as I have loved you"

As the children gather, let them talk freely about their Christmas presents and celebration. Encourage them to talk about their part in the family festivity. If possible tell them some stories of how their "White Gifts" were delivered and received. If these went to an orphanage or hospital, there might be a letter to read and enjoy. Let the children go to the picture files and find pictures which tell the story of Jesus' life and arrange them as they did on the first Sunday of the month.

PRELUDE: "Cradle Song," Miska Hauser

CALL TO WORSHIP: "Praise ye the Lord. O

Give thanks unto the Lord; for he is good."

PRAYER: O God, our Father, we thank thee for the happy Christmas we have all enjoyed. We thank thee for thy love. Help us to show love to others. Amen.

HYMN: "Bethlehem Lullaby"²

SCRIPTURE:

If the children have learned from memory one of the Christmas stories from the Bible, have it recited at this time. Use one of the pictures they selected to illustrate it. Then show a picture of the boy Jesus and repeat: "Jesus increased in wisdom and stature, and in favour with God and man." Put this verse in simple language that even the youngest child may understand, and repeat the words of the Bible again. Continue, using the pictures the children selected, and, if possible, repeating a suitable verse for each one. For example: Jesus with the children, "Suffer the little children to come unto me"; Jesus on the hillside, "Jesus said, 'Your Father knoweth what things ye have need of, before ye ask him';" Jesus healing, "Jesus of Nazareth . . . who went about doing good."

PRAYER: Let us say the prayer which Jesus taught his friends to pray: "The Lord's Prayer."

HYMN: "Tell Me the Stories of Jesus"

STORY: We have been thinking of Jesus today. Jesus a baby, Jesus a boy, Jesus a man. This is the story of a little girl who wanted to give Jesus a gift:

MRS. BARKER'S BABY⁶

It was the day after Christmas, and Jean was playing with Gwendolyn, her baby doll. "Did you make all these things yourself, mother, for my Christmas present?" she asked, as she dressed Gwendolyn in her new woolly cap, coat and booties.

"I did, Jean," smiled mother.

"And the shawl?" Jean wrapped Gwendolyn in its soft, warm folds and tucked her into the new carriage.

Mother nodded.

"I know what I'd like," said Jean slowly.

"What?" asked mother.

"I'd like to give Jesus a present. It's his birthday really, but we get the presents."

"Making other people happy is giving him

a present," said mother.

"I know," said Jean, "but I'd like to give him a special one." Gwendolyn, nearly as big as a real baby, now lay staring with her glassy blue eyes and wide smile at the inside of the carriage hood. Suddenly Jean said, "I've not given Mrs. Barker her present yet."

"Would you like to take Mrs. Barker your needecase yourself?" asked mother. "I am going to see her and her new baby this afternoon."

"Oh, yes!" cried Jean. "May I see the baby?"

"The baby is very new, a Christmas baby. You will have to be very quiet, but I think you may see him. We'll make up a Christmas basket for Mrs. Barker, shall we? Mr. Barker has been out of work for a long time; and, with the new baby to take care of, Mrs. Barker won't be able to come and clean for us for some time. Let's see what we can find for her."

Jean helped her mother to pack into a basket some tea, sugar, butter, a pot of jam, a loaf of bread, some biscuits, and a cake. Jean tucked in her needecase, wrapped in pretty paper, and she herself carried a bottle of milk.

"But there's nothing here for the baby!" she said as they set out.

"He's too little to want anything like this for a long time. So long as his mother can feed him, he'll be all right," said mother. "It's his mother and father I'm thinking about."

"I'm thinking about the baby," said Jean thoughtfully.

Barkers' door was unlocked and a voice called, "Come in"; so they went right into the little bedroom. The first thing Jean saw, as she carefully set the bottle of milk beside the basket on the table, was a rough cradle made of a wooden box, standing on two chairs beside the bed. In it, his little fists curled up, was a tiny baby fast asleep. There was no heat in the room. Mrs. Barker smiled at them from the bed.

"Oh, dear!" said mother. "I wish I'd known. I'll send along some coal at once. Are you warm? Is the baby warm? How tiny he is, but what a darling! Jean, run right back and tell daddy. You've got gas, Mrs. Barker, haven't you? I'll make you a cup of hot tea."

In less than five minutes Jean was breathlessly giving the message to daddy, who put down his paper and was on his feet in a second. Jean did not wait. She ran into her room and took Gwendolyn out of her carriage.

"My dear," she said, as she quickly undressed her, "I'm sorry, but you won't mind your old clothes, will you? It's a really truly baby, a Christmas baby, who needs your new ones and your shawl and your blanket. He's cold. He's in a kind of manger, and he's sound asleep. We must help to care for him."

Rolling the warm things into a bundle, she tucked Gwendolyn into her own bed and ran back to meet mother on Mrs. Barker's doorstep.

"I've brought something for the Christmas baby," she said. "May I give the clothes away, mother?"

"Of course you may, dear," said mother, and she followed Jean into the bedroom, where in the twilight Mrs. Barker smiled at her over a cup of tea. "Do you think they will do?" she asked anxiously as she opened the parcel on the edge of the bed. "Gwendolyn's big, and he's tiny, isn't he—tiny enough to wear them?"

* * *

"Why did Mrs. Barker cry, mother?" asked Jean, when they were home again and talking it all over.

² From *My Own Book of Prayers*, by Mary Alice Jones. Copyright 1937 by Rand McNally & Company, publishers, and used by their permission.

³ In *Songs for Little People*, Danielson and Conant, Pilgrim Press, and *The Hymnal for Boys and Girls*, Appleton-Century Company.

⁵ In *Hymns for Junior Worship*, Westminster Press.

⁶ By Alice M. Pullen, in *Primary Teachers' Quarterly*, Publication Department, Board of Christian Education of the Presbyterian Church in the U.S.A. Used by permission.

"Only because she was glad. We must keep an eye on them till things are better. I rather think, Jean, you've found a way of giving that special present, haven't you?"

"Have I?" said Jean thoughtfully. "Well, anyway, I think this is the nicest Christmas I can remember. I feel as if I'd had a Christmas present of Mrs. Barker's baby."

PRAYER:

Junior Department

By Dorothy B. Fritz*

THEME FOR DECEMBER: *God Is Love*

For the Leader

In concluding our series of worship services centering around discoveries about God, the theme for the Christmas season is a very natural one. We want the juniors to find that love is always about us, an everyday, family affair; that love is wonderful and powerful; that the basic impulse of love is to give; that love by its very nature arouses a conflict with evil.

At atmosphere conducive to this may be induced in many ways. Some of them are indicated in connection with each service. If a victrola is available, playing the music of the Christmas season, as found in solo, chorus and instrumental records, is a great help. There are some beautiful records of Christmas hymns played by chimes or carillons.

If there is opportunity, let some of the juniors arrange a really beautiful crèche as your center of worship. Traditionally, there is also a ceremony of the lighting of the Advent candles, with the reading of appropriate Scripture. The five candles stand for the Annunciation, Birth, Coming of the Shepherds, Coming of the Wise Men, Welcoming Christ into our Own Lives. If the department is equipped for simple dramatic projects, living pictures of the five scenes are very lovely with a background of evergreens.

If any of the above ideas is used, it is well to make the experience a growing one. For instance, the Advent candles for the annunciation and birth may be lighted on the first Sunday; those for the shepherds and wise men the second; and the Sunday preceding Christmas mark the climax—our own welcome to the Christ child. In the same way, dramatized scenes, or the use of the crèche may be planned. This permits a logical bringing of any planned gifts on the Sunday before Christmas Day.

Motion Pictures

See "Christmas Films" under Primary Department.

Fourth Sunday: *As We Forgive*. 1 reel, 15 min., 16 mm., silent. \$1.50. The story of a junior boy who learned to forgive when he himself sought forgiveness.

Available from Religious Film Association. Write your denominational bookstore.

* Director of Religious Education, Westminster Presbyterian Church, Albany, New York.

Our Father, God, we want to say thank you for all the gifts thou hast given us this year; thank you for games and songs, for stories, pictures and music, for school and home and church. Above all we thank thee for the love and care and thought which have made us so happy. We thank thee that this year has made us wiser and stronger and better able to do our part. Amen.

December 6

THEME: *Love Is Kind*

PRELUDE: If possible, as an alternative to a prelude by victrola or piano, have a soloist through this month. A very lovely carol is "There's a Song in the Air." Also appropriate would be any manger lullaby.

CALL TO WORSHIP: (An opening ritual to be used throughout the month.)

Leader: There is one God and Father of all, who is above all, and through all, and in you all. (I Cor. 8:6)

Response: Sing unto God, sing praises to his name. Blessed be the Lord who daily loadeth us with benefits. (Ps. 68: 4, 19)

Leader: Beloved, let us love one another; for love is of God; and everyone that loveth is born of God, and knoweth God. (I John: 4:7)

Response: For God so loved the world, that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life. (John 3:16)

HYMN: "O Come, O Come, Emmanuel."

Other suitable hymns for this service are "Christians, Awake," "Good Christian Men Rejoice," as well as other traditional hymns.¹

SCRIPTURE: Ephesians 3: 14, 15, 17b-19; I John 4: 8

THE FIRST CHRISTMAS CEREMONY:

At this point there should be placed on the altar, already backed by evergreens, an announcement picture large enough to be seen by all, and the first of the Advent candles. As an appointed junior lights the candle, another reads the annunciation story. If desired the setting may be arranged in advance.

A junior: Luke 1: 26-32a, 33, 38, 46, 47.

(Have this passage written for easy reading, preferably from a modern version.)

At this point the crèche should be placed, and the second candle lighted. If preferred this may also be done in advance.

A junior reads: Luke 2: 1-7

The completed altar arrangement should be: annunciation picture center, on wall, crèche center on table, evergreen branches to right and left, first and second candles to right and left, beyond the branches.

THE SERVICE OF OFFERING: (This may be used throughout the month.)

Soloist: "What Can I Give Him?" a musical arrangement of Christina Rossetti's poem.²

Christmas music by piano or victrola as the offering is received.

Prayer (as the offering is brought forward): Our Father, we thank thee for all

¹ Hymns used in these services may be found in *Hymns for Junior Worship*, Westminster Press, 1940. *Singing Worship*, by Edith Lovell Thomas, Abingdon Press, 1935.

² One may be found in *Songs for Little People* by Danielson and Conant, Pilgrim Press, 1905.

thy gifts, but most of all for the love we find in our families. Help us to be willing to share the good things that come to us because of that love with anyone who needs them. Amen.

HYMN: "O Master of the Loving Heart"

December 13

THEME: *The Greatest Is Love*

PRELUDE: "I Heard the Bells on Christmas Day," sung as a solo

CALL TO WORSHIP: the opening ritual as given for December 6.

HYMN: "O Come, All Ye Faithful"

SCRIPTURE: John 14: 23; Song of Solomon 8: 7; closing with "Love never faileth."

A STORY: "Love never fails"—love is stronger than death. Those words are perhaps the greatest truth in the world. Jesus worked only three short years, and then was killed by his enemies. But the people who love him have been carrying on his work ever since. Love cannot die; nothing is stronger than love.

LOVE CANNOT DIE

Many years ago a young medical student, only twenty-five years old, left England to go as a missionary to Afghanistan. The Afghans were a strange people, cruel and treacherous. There were bitter blood-fueds between families and they lived to kill in revenge for murders of their own clan. Especially, as Mohammedans, had they been taught to hate Christians, and missionaries were forbidden to enter their land. Dr. Pennell was permitted to enter in spite of this, because he was a doctor.

Hospital service was desperately needed in Bannu, where Dr. Pennell made his headquarters. Cruel and superstitious fakirs treated wounds and illness in terrible ways. So Dr. Pennell soon began to make a place for himself. He was patient with everyone; he worked untiringly—it was not unusual for him to treat three hundred patients a day. Often he took long and dangerous trips into the interior of the land, to help someone who could not come to him, crossing flooded rivers, under the blazing sun, constantly threatened by the mullahs, or Mohammedan priests. During a cholera epidemic his work was so successful that he received two medals for great service to the country from the Indian government.

He showed his loving heart in other ways. The condition of the very poor in Bannu was terrible, and they were despised by all. Dr. Pennell decided to live among them, eat their food, wear their dress. He established a school for boys. These lads came of families known for a revengeful spirit and murderous cruelty—but he formed them into a club to help the needy and sick. They learned teamwork and cooperation through football and cricket which he taught them to play. All of this was done under the handicap of bitter opposition from Mohammedan leaders. But in spite of this, as he returned from a trip home after fifteen years of service, the people showed their appreciation by turning out by thousands to greet him. At Bannu, the whole village welcomed him, although when he first arrived they had stoned him, and refused him food or water.

After twenty years of work with these people, he died of an infection taken from a patient. As he lay in his eastern dress, hundreds of people of all kinds, Hindu, Mohammedan, warriors and women, all ages and kinds, filed by to do him honor, all one because of a common love for Dr. Pennell and a common sorrow at their loss. But they

said: "He is not dead. Our Doctor Sahib could not die. He lives."

Truly, love is the strongest thing in the world. It was because of this that angels sang the night Jesus was born. They knew that good will would some day conquer evil and hate. It was because of this the wise men brought gifts from afar. They knew it was important to the world to have a king whose banner was love, rather than force.

THE SECOND CHRISTMAS CEREMONY:

At this point there should be placed on the altar, or be ready there, the third and fourth Advent candles, and the figures of the shepherds and wise men. The candles of the previous week should be first lighted, recalling their significance, by a few words from the Bible narrative, as follows:

First candle: (annunciation) "Thou shalt have a son, and shall call his name Jesus."

Second candle: (birth) "And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger."

A junior: lighting the third candle, and placing the shepherds, reads Luke 2:8-14.

A junior: lighting the fourth candle, and placing the wise men, reads Matthew 2:1, 2, 7-11.

In placing the candles and figures for this service, the former should be inside the two placed last Sunday and the shepherd figures just to the left and the wise men to the right of the crèche.

THE SERVICE OF OFFERING (See service for December 6.)

Offering Prayer: Our Father, we thank thee that no matter how strong hate and evil may be, love is stronger yet, and able to overcome everything. Help us to develop this strength in ourselves, and to use it in thy service. Amen.

HYMN: "It Came upon the Midnight Clear"

December 20

THEME: *Love Seeketh Not Its Own*

PRELUDE: "The Shepherd's Carol" ("The Lord of Love Came Down to Earth") sung as a solo

CALL TO WORSHIP: the opening ritual as given for December 6.

HYMN: "A King Might Miss the Guiding Star" or "As with Gladness Men of Old"

THE THIRD CHRISTMAS CEREMONY:

Omit any special reading for this service, as the completed Christmas ceremony will be used. For this, either the leader or appointed juniors will light the previously used Advent candles in order, giving a significant sentence from the Bible narrative while doing so.

First candle (annunciation) and **Second Candle** (birth), use verses as in service for December 13.

Third candle: (shepherds) "And there were in the same country, shepherds abiding in the fields."

Fourth Candle: "Behold, there came wise men from the east, . . . and presented unto him gifts."

Leader: Because of the many gifts of God, the Father, because of the great love of Christ, his son and our brother, we are happy this day. Love means giving; we, too, want to give of our possessions and ourselves. Let us listen to some great words: "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you." (Pause) "Silver and gold have I none; but such as I have I give thee." (Pause) "Freely ye have received, freely give. It is more blessed to give than to receive."

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Name

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City State

Reception of Gifts of money or material, during Christmas music.

Solo: "What Can I Give Him?"

Leader: The best gift we can bring to our Father God is a life spent in living by his law of love and service. Here (and a candle is placed on the center front of the altar and lighted) is the fifth of our Advent candles. It stands for our welcome to the Christ child in our homes and hearts and lives. If we really mean that welcome, let us bow our heads and silently tell him so. Let us promise ourselves and him that we will try to live as children of God the Father.

(If desired, this can be made a candle-lighting service, each child lighting a small candle from this center one, preceding the silent prayer.)

Prayer-response: "O Little Town of Bethlehem"—the last verse, beginning with the words, "O holy child of Bethlehem."

HYMN: "Joy to the World"

Many churches in the last few years have encouraged the custom of lighting a candle in the window of each home at a certain time on Christmas Eve, and the reading of the Christmas story by or to all the family, symbolizing this sincere welcoming of the Christ child into the life of that home. If this is to be done, the candles used in the service may be taken home for that purpose.

December 27

THEME: *Love Suffereth Long*

PRELUDE: "This Is My Father's World," sung as a solo, using the verse opening with: "This is my Father's world, O let me ne'er forget—"

CALL TO WORSHIP: opening ritual as given for December 6.

HYMN: "Rise Up, O Men of God"; "Be Strong"; "Dare to Be Brave"; or "Where Cross the Crowded Ways of Life"

SCRIPTURE:

"Ye that love the Lord, hate evil; he preserveth the souls of his saints; he delivereth them out of the hand of the wicked." "Hate the evil, and love the good, and establish judgment in the gate. . . . Seek good and not

evil that ye may live; and so the Lord, the God of hosts, shall be with you as ye have spoken." "Go into all the world and preach the gospel; . . . and lo, I am with you always, even unto the end of the world."

A PICTURE NARRATIVE: Have before the group a Christmas picture and one of the crucifixion—or of Easter. The leader speaks:

You see here two pictures, one of the beginning and one of the end of the life of Jesus. He was strong and good and wise—and yet at the beginning of his life a king tried to kill him, forced his family to escape out of the country for a time, and in this effort killed many other innocent children. At the end of his life he faced hatred and opposition from the leaders of his own people, and they finally succeeded in having him executed as a criminal. Hear the two stories:

Matthew 2:12-16 opening with the words: "and the wise men, being warned. . . ."

John 19:16-19 beginning with the words: "And they took Jesus. . . ."

All through our lives we must face a choice and a conflict between right and wrong, between love and hate, between selfishness and service. It is in us, and around us. Let us think of this struggle as we sing together some familiar hymns, and let us resolve to help make their words a reality.

First to be the kind of person God wants us to be.

HYMN: "I Would Be True"

Second, to see that every person in God's world has a fair share of all good things.

HYMN: "The Ships Glide in at the Harbor's Mouth"

Third, to help bring his kingdom of love and service into reality all over the world.

HYMN: "In Christ There Is No East or West"

PRAYER:

Our Father God, when we think of the beauty and wonder of thy world, and the loving care with which thou hast planned for our well-being, we are truly grateful. Help us to see the ways in which we fail to use thy gifts aright, and to find better ways to care for and share them. In Jesus' name, we pray, who taught us how best to pray saying—

THE LORD'S PRAYER

story of how the hymn, "Silent Night" came to be written. A young mother with her child seeks shelter in a stable during a snow storm. Father Joseph Mohr sees her there and is inspired to write the hymn, the singing of which in his church brings about the reconciliation of the young woman with her father.

Second Sunday: **Book of Books**, 12 min., 16 mm., sound. Service charge, 50¢. An interesting glimpse of mass production as applied to the printing of the Bible. *Note:* The American Bible Society, Park Avenue at 57th Street, New York City, will have a new silent film dealing with the translation and distribution of the Bible ready for free distribution December 1.

Available from the Religious Film Association. Write your denominational bookstore.

December 6

THEME: *Good Will Toward Men*

PRELUDE: "Christmas Carol," by Bach
CALL TO WORSHIP:

O God,
At this Christmas season
Give to the Church—Wisdom
To the Rulers of the Nations—Visions
To the Women of the World—Patience
To the Men of the World—Steadiness
And to all who bow before thee—
Holiness like that of the Christ Child.
(Author unknown)

HYMN: "O Come, All Ye Faithful"

RESPONSIVE SONG AND SCRIPTURE SERVICE:
(Write out Scripture for easy reading)

ADVENT

Leader: Psalm 96:1, 3

Response: First stanza of "Joy to the World"

Leader: Psalm 107:15

Response: Second stanza of hymn

Leader: Psalm 67:5, 4

Response: Third stanza of hymn

Leader: Matthew 2:6; Isaiah 9:6

PRAYER: (Of thanks for Christmas season and its meaning to world, and for strength to live in the spirit of Jesus.)

HYMN: "As with Gladness Men of Old"

OFFERING SERVICE: Let the different groups in the department tell of their plans for special services or gifts at the Christmas season. It may be that offerings will be given to foreign relief. Close with offering service.

STORY:

SILENT NIGHT, HOLY NIGHT

It is a stormy, rainy day in the fall; the wind rages at the windows: the leaves are falling from the trees; a young man sits in a plainly furnished room with his face buried in his hands because his beautiful young wife is ill. The young man, Franz Gruber, teacher and organist, is aroused from his gloomy thoughts by the entrance of Joseph Mohr, his fatherly friend and priest.

"Good evening, Franz! See what I have here," said the priest, drawing a paper from his pocket. "You will be surprised, Franz. It's a poem; yes, a poem; a song which I have just completed; a Christmas song which we shall sing for the first time on Christmas morning in our church. Oh, it is beautiful, I assure you. I can feel it, and I want you to compose the music for it. I know you can do it; you will find the right melody, one that touches the heart of everyone."

Franz Gruber shook his head. He took the paper and laid it on the table without looking at it.

"No, Joseph," he said with trembling

Intermediate Department

By Ethna Jones Landers*

To the Leader

In December the spirit of worship should be joyous and spontaneous. It is the month when the joy of giving is predominant in one's life. Use the beautiful Christmas carols which everyone loves, learning a few well so that they will be remembered. Stories of the carols, such as the one given in the first Sunday's service, will make them more meaningful and rich.

Room decorations should provide an atmosphere for the Christmas message. There are many beautiful Christmas pictures which

may be placed above the altar on different Sundays. Use greens, candles, and if possible a crèche. Simple dramatizations and tableaux are splendid opportunities to use the talent of all the members and to have young people participate. Those who assist in some part of the preparation or presentation of the services of worship will be assured that Christmas has a personal message for them in time of war as well as in peace.

Additional materials for Universal Bible Sunday may be secured free of charge by writing to the American Bible Society, 35 East Wacker Drive, Chicago, Illinois, or Park Avenue and 57th Street, New York City.

Motion Pictures

See "Christmas Films" under Primary Department.

Starlight Night. 50 min., 16 mm., sound. \$10.00. (During December, \$15.00.) Condensed version, 33 min., 16 mm., sound, \$7.50. (December 1-15, \$9.50; December 16-31, \$11.50.) An interesting but probably fictitious

* Superintendent of the Intermediate Department of the First Congregational Church, and part-time teacher in the Week-Day Schools of Religious Education, Oak Park, Illinois.

voice, "I cannot do it. Not a note would come from my soul, or if any should come, they would be nothing but discords or tones of sorrow and pain."

Joseph Mohr, who, in his enthusiasm and happiness over his poem, had not noticed the pale and sorrowful face of his young friend, inquired in bewilderment. "Franz, what's the matter with you? What has happened?"

Franz Gruber told his friend of his troubles. Days of anxiety followed, and soon his beautiful wife was laid away, leaving Franz and his little four-year-old daughter.

It is the evening before Christmas, and Franz Gruber again sits alone in his room. He cannot forget his great loss. Not even music is able to comfort him. Whenever he touches the keys of the little organ it brings out mournful melodies, and he has not been able to compose a single new song.

All at once the church bells of the town ring out in jubilant tones, reminding the people to come to church to celebrate that holy night when the Christ Child was born. Even the Christmas chimes make no impression on Franz Gruber. Life seemed to hold no hope for him.

Suddenly the door of the next room is thrown open and a little girl comes running to her father. She jumps upon his lap, kisses him, and exclaims: "Merry Christmas, dear papa! Now you must come to see our Christmas tree."

Some of Franz Gruber's friends, under the leadership of Joseph Mohr, had arranged a surprise for him. Their kindness melted the ice from the young man's heart; despair vanished and heavenly peace took its place. With tears in his eyes he clasped his little daughter in his arms and carried her into the next room where a few intimate friends awaited them.

On a little table in one corner of the room he saw a representation of Mary and Joseph and the Christ Child in a manger, with the shepherds standing at the entrance. Above the stable, arranged in transparent letters, was the message of the angels! "Glory to God in the highest, and on earth peace, good-will toward men."

Franz Gruber's soul was filled with heavenly harmonies and beautiful melodies. He picked up the poem Joseph Mohr had brought him some time before and read it. He sat down before the organ, touched the keys, and as if he wanted to regain in melodies what he had neglected in all the sad days and weeks, the tones rushed and roared through the house, thus relieving his soul from all gloomy thoughts.

Soon he fell into soft, beautiful fantasies, and then and there was born the melody of the beautiful song which Joseph Mohr had brought him—a song and melody which, after a hundred years, is still one of our best-loved Christmas hymns.

—NATHANA L. CLYDE¹

HYMN: "Silent Night, Holy Night" (To be sung thoughtfully and softly)

BENEDICTION:

May He, the unseen Guest, abide,
Within your heart this Christmas-tide,
That even through the days to be,
The Christ may be revealed in thee. Amen.
(Author unknown)

December 13

THEME: *The Book Men Need*

PRELUDE: Hymn, "Lamp of Our Feet, Whereby We Trace"

CALL TO WORSHIP:

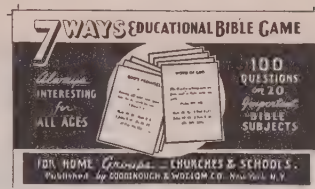
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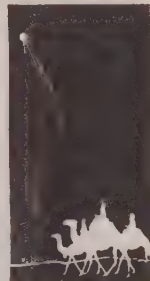
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Only a Child—His Christmas Gift

Heralded by a star,
But a light was set in the dusk of years,
And the rays have shined afar.

And ever in faith when eyes of men
Behold the star in the night,
Their steps are turned to the Way again,
And they find in the Christ, their Light.
(Author Unknown)

HYMN: "O Word of God Incarnate"

THOUGHTS BY LEADER:

Today is Universal Bible Sunday. Its observance is taking place by Christian churches of all denominations and nationalities. It is fitting that it should be celebrated this third Sunday of Advent because it is the Bible that gives to us the prophecy of Jesus' birth, life, ministry and all the great Christian truths that he came to fulfill. Jesus was more familiar with the stories and prophesy of the Old Testament than most of us are today. We have the opportunity to read many translations that are our heritage.

The Bible was in the making over 1,000 years before it was written down for men to read. The earliest English version of only a portion of the Bible was made in the eighth century by the monk called the Venerable Bede. Many other translations followed through the centuries as the language of the people changed. It was in the year 1525 that Gutenberg printed two editions of the New Testament by Tyndale. Many new versions have come from the press since then. The version that we are perhaps most familiar with is the King James version, which was printed first in the year 1611. While this book is unexcelled as literature, some of its words are now obsolete and the translation is thought not to be as accurate as some of the more modern ones. The King James version is still the only version that is used in printing our pulpit Bibles.

The American Revised version was made in 1901. This version is used quite largely by church schools. Work was begun in 1937 on a new edition of the American Revised version under the sponsorship of the International Council of Religious Education. This should be ready for publication sometime after 1945.

The American Bible Society tells us that the Bible is now translated in more than 1,000

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Compiled by Mary E. Past

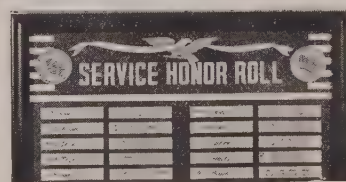
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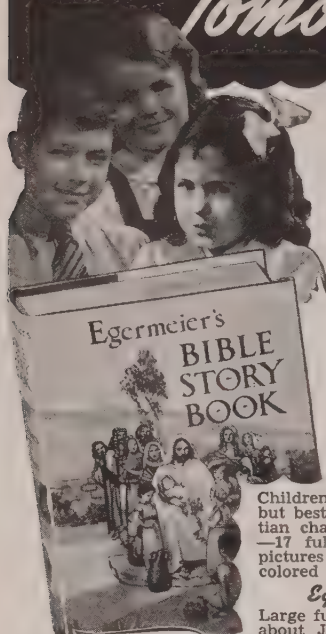
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languages, including the Braille for the use of the blind. This Society helps to distribute Bibles all over the world. In whatever language the Bible has been printed it is still the Book that is listed as the "best seller." Each year it brings into the lives of people more joy and satisfaction than any other book printed. It has been a book that has challenged and changed the lives of men, women and youth throughout the years. Much of it has been the inspiration of our best music.

VOCAL SOLO: "O Rest in the Lord," arr. from *Elijah* by Felix Mendelssohn

PRAYER:

"Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which Thou has given us in our Saviour Jesus Christ. Amen." (English Prayer Book, 1549)

QUOTATIONS ON THE MEANING OF THE BIBLE:
(Have read by different young people)

"The most impressive political document on the rights of man is the Sermon on the Mount."—EDMUND BURKE

"The Bible is the best gift which God has ever given to man—But for that book we could not know right from wrong."—ABRAHAM LINCOLN

"This Book speaks both the voice of God and the voice of humanity, for there is told in it the most convincing story of human experiences that has ever been written, take it all in all, and those who heed the story

will know that strength and happiness and success are all summed up in the exhortation, 'Fear God and keep his commandments.'"—WOODROW WILSON

"People will laugh at me when I say that I have always had great joy in seeing what the Bible has to say on any political point. But I never knew any big life problem yet about which it did not say a wiser thing than any other sources available to me."—WILFRED T. GRENELL

"I am not sorry that when I was a child, I read every word of the authorized version of the Bible, from the first chapter of Genesis to the end of the last chapter of Revelation. The Bible contains within its covers the greatest literature in the world. If one had to choose, I believe a knowledge of the Bible without a college course is more valuable than a college course without a Bible. It is the foundation of modern civilization; our ideas, our art, our way of thinking, our ideals come more from the Bible than from all other books put together."—WILLIAM LYON PHELPS

HYMN: "Thy Word Is Like a Garden, Lord," or "I Love to Tell the Story"

BENEDICTION

December 20

THEME: *Gifts for the Christ Child*

PRELUDE: "O Little Town of Bethlehem"

CALL TO WORSHIP: "There's a Song in the Air"—verses 1 and 3

HYMNS: "O Come, All Ye Faithful," "Joy to the World"

SCRIPTURE READING: (If possible, it would be fitting and lovely to have appear in the

form of living pictures or stereopticon slides each scene as described by the Scripture reading.)

"The Prophecy"—Isaiah 9:6, 7

"The Annunciation"—Luke 1:26-33, 46-49

"Jesus' Birth"—Luke 2:1-7

"Announcement to the Shepherds"—Luke 2:8-20

"Arrival of the Wise Men"—Matthew 2:1-12

DEDICATION OF GIFTS AT THE MANGER: (This is to be done by representatives of the different classes or by everyone, depending upon the type of gifts asked for and the number of pupils in the department.)

PRAYER OF DEDICATION

HYMN: "As with Gladness, Men of Old"

December 27

THEME: *Taking Our Best into the New Year*

PRELUDE: "Thou Didst Leave Thy Throne"

CALL TO WORSHIP:

At the close of the old year and the beginning of a new one, let us enter into this service of worship feeling the nearness and steadfastness of God and his love for us. Let us be aware of the privilege that will be ours in the days ahead to be workers that needeth not to be ashamed but to be in a real sense co-workers with God.

HYMN: "Ring Out, Wild Bells"

PRAYER:

Our Father, we thank thee for this past year of fellowship, of spiritual contact and growth, of feeling that we have been close to thee in this department. Help us to say, "Thank you" to our teachers and leaders who have worked, played and prayed with us these past months. God truly reveals himself to us as we strive together to find out his way of life.

Help us to go into this new year with a sincere desire to live a Christ-like life more courageously than ever before. We would be workers with thee, helping to ease the load of those who must go through sorrow and loss and disappointment. Help us to be cheerful, forgetful of self, to give service where we may and to look up to thee for our source of life. Amen.

POEM:

A PRAYER FOR THE NEW YEAR

Grant me an eager heart, O God,
To know this day
The mind of Christ, that I may dare
To walk His way!
Make me to do the little tasks
As when a child
I found real joy in common things,
Pure, undefiled!
Keep me from thoughts that mar
Or scar my life,
As each new day I learn to live
Above all strife.
I would be tolerant, self-poised,
Wise in power;
Pouring my all, dear God, for Thee
Into each hour.
Teach me that all thy gracious gifts
Are mine to share;
For those less fortunate than I
Oh, make me care!

Give strength to bear heartaches and grief
And pain, I pray.
Help me to sing the song of hope
All through the day.
May faith be mine—all evil thoughts
Depart from me.
God, hear my prayer; may this New Year
Be lived for Thee!

—GRACE MATTHEWS WALKER

HYMN: "O Jesus, Once a Nazareth Boy"

STORY:

SERVICE TO MAN²

A young pine tree stood high on a mountain side close to the sky. The wind blew through its branches; the sun lighted up its needles; and the snow whirled about it. Each year it grew taller, straighter and stronger.

One day workmen came to the forest. They cut down the tallest trees on the mountain side. The pine looked at the tall trees as they were being felled. It heard them crash to the ground. Quietly it watched as they were carried away and wondered when it own turn would come.

The pine tree had but one desire—to be of service to man. It dreamed of great ships with strong sturdy masts. It thought of beautiful new homes, schools and churches. It carried the picture of people made happy because of these buildings. As the wind blew through its branches the pine tree sang of its desire: "I will be straight; I will be strong; I will be true and sound to the heart. Someday I may be of service to man."

Years passed, and the lumbermen came again to the mountain. They selected other pine trees and carried them into the village to be made into lumber. In the course of time the lumber was used in building homes, schools and churches. It happened that the trees brought some of their music to the village. Their song was mingled with other songs in the homes, the schools and the churches. The pine tree on the mountainside heard these songs and was glad. It added its own song: "I will be straight; I will be strong; I will be true and sound to the heart. Someday I, too, may be of service to man."

Masts were needed for the king's fleet. Scouts were sent to the mountain to search for the tallest and strongest trees. Some of the trees were not straight, many were too small, while others were unsound at heart. At last the scouts came to the pine tree. Through the years it had continued to grow straight

and strong. It could now look down upon the younger trees.

The scouts tested the pine for its strength and straightness. They looked at its height and found it to be the tallest and strongest tree on the mountainside. The chief scout said to the others, "This tree will make a strong, sturdy mast. It can be used in the center of the greatest ship in the king's fleet."

The woodsmen came with sharp axes. With mighty strokes they cut through the bark and into the heart of the pine. The tree swayed as it fell to the ground with a mighty crash. As it fell there was heard an echo of the song: "I will be straight; I will be strong; I will be true and sound to the heart. Perhaps now I will be of service to man."

The workmen carried the tree to the village where they shaped and polished its wood. When it was completed the workmen were proud of its beauty. They looked at the tree as it was placed in position on the ship. When it lifted its head to the sky, the wind did not bend or break it. The pine had become the central mast of the greatest ship in the king's fleet.

The king came to inspect the fleet before it started on its journey. He saw the tall, stately mast in the center of his largest ship. The pine heard the king say, "This tall mast must bear the sails which carry my swiftest ship on its voyages. The ship shall bear my best trained soldiers as they carry my urgent commands." The pine tree was happy at last to be of service to the king.

As the pine stood in the center of the ship, it heard the swishing of the waves, the roar of the winds, the cries of the sea gulls. Its own song which it had just begun on the mountainside was mingled with the song of the sea: "I will be straight; I will be strong; I will be true and sound to the heart. Today I am of service to the king!"

PLEDGE IN UNISON: "I will be straight; I will be strong; I will be true and sound to the heart. Every day in this new year I shall be of service to my God."

CLOSING HYMN: "I Would Be True" or "Just As I Am, Thine Own to Be."

² From *Grace Walker's Scrapbook*. Used by permission of the author.

³ From *Worship Programs for Intermediates* by Alice A. Bays. Copyright, 1942. Used by permission of the publisher, Abingdon-Cokesbury Press.

Senior and Young People's Departments

By Roy J. Hendricks*

Motion Pictures

See "Christmas Films" under Primary Department and "Starlight Night" under Intermediate Department.

December 6

THEME: *Christian Symbols for Today*

PRELUDE: Hymn Tune: *Aurelia*

THE CALL TO WORSHIP: (by the leader and a soloist) Hymn: "Watchman, Tell Us of the Night" (The leader reads the first line, and the soloist then gives answer, singing the second line, etc.)

* Minister of the Pleasant Valley Church, Pleasant Valley, Connecticut.

HYMN: "Once to Every Man and Nation"
PRAYER:

O God, our Father, who art the author of peace, and who hast promised to establish justice in all the earth, we worship thee. Draw near to us as we draw near to thee in spirit and in truth. As we turn our thoughts to thee, may we know what is thy will for us. Make us ready and willing to serve thee. In all we do may we be more worthy of the name Christian. Amen.

SCRIPTURE READING: Ephesians 6:10-17

HYMN: "Be Strong! We Are Not Here to Play"

TALK:

SYMBOLS OF THE CHRISTIAN FAITH

In the *Christian Century* (issue of September 23, 1942) is a story of a controversy which might be amusing were it not also somewhat tragic. A policeman and a minister had an argument over the relative position of the Christian and the American flag in the sanctuary. The matter was finally settled with the Christian flag placed at the right of the pulpit and the American flag to the right of the congregation. Thus the minister and the chief of police, in addition to local legionnaires, the flag code, and the resolution

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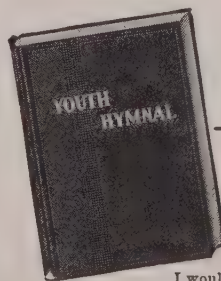
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of the Federal Council of Churches, were all satisfied.

But what shall it profit a church if the flags be properly placed and it lose its own soul? Or what shall Christians give in exchange for the abiding symbols of their faith?

Let us look at this matter from four points of view:

1. First of all, no church, with the exception of the Episcopal, has adopted any one official flag. What we commonly think of as being the Christian flag—a white banner with a red Latin cross on a blue field in the upper left hand corner—originated less than fifty years ago. It happened on Rally Day at the Brighton Chapel, Coney Island. The Sunday school superintendent found it necessary to make a few extemporaneous remarks while waiting for the speaker to arrive. He began talking about the beauty of the American flag which was draped over the pulpit; and as he went along, the idea came to him, why not a Christian flag? Then and there he suggested a red, white, and blue design. By the next Sunday the new flag was displayed in the pulpit. Neither the superintendent nor the flag company copyrighted the design. Whatever claim this flag has to official sanction is entirely through its usage.

2. The practice of having a Christian flag at all is copied from military practice. As early as the fourth century, Constantine adopted an official Christian flag. His flag was a military emblem to be carried at the head of troops. Other flags and banners, and later shields, were adopted by military orders in the late Middle Ages. The Crusaders, also, marched under Christian military emblems and not always to the credit of the faith they sought to defend.

3. Worship of a Christian flag, or worship of any flag, for that matter, may and often does border on idolatry. Whatever symbol represents most adequately for us the Christian cause we must not forget that it is first and last a symbol. It represents something, it stands for a meaning, it suggests an idea, it fixes the attention on what is truly important. Flag-waving, even when the flag carries a cross, is not a very important test of one's faith.

4. Are not the chief symbols of the Christian faith something greater than a mere banner? At the very heart of our faith and on most of our altars is the cross of Jesus Christ. Here is a symbol that elicits not cheers and tawdry applause. Here is judgment, suffering, and redemption. Here is a symbol that cannot be waved. It must be felt. It must be borne. (Quote first verse, "Must Jesus bear the cross alone.")

With the cross there is also the altar; or in Protestant churches, a communion table. Here is the symbol of God's continuing presence with man, of fellowship and grace. Here, too, is a symbol that cannot be carried on a pole. It must be realized. It must be experienced.

Lastly, and there are other symbols, is the Bible. Here is a symbol of the word of God, of man's walking and talking with God, of God's effectual effort to reach man. Can the Bible be waved into the air to gain our attention? No, it must be read. It must be inwardly digested. (Quote second verse of "Break Thou the Bread of Life.")

In the light of the great historic symbols of our faith, a controversy over banners does not seem so important. Remember how in "The Vision of Sir Launfal" that he went forth as a knight with a cross emblazoned on his armor? When he returned:

"No more on his surcoat was blazoned the cross,

But deep in his soul the sign he wore."

This, after all, is the real test of a symbol: Is it worn deep in the soul?

PRAYER

HYMN: "Father Eternal, Ruler of Creation" or "The Church's One Foundation"

CLOSING PRAYER:

Lord, as we thy name profess,
May our hearts thy love confess;
And in all our praise of thee
May our lips and lives agree.

—EDWIN P. PARKER

December 13

THEME: *In Prison and Ye Visited Me*

PRELUDE: Tune *Ar Hyd Y Nos* ("God that Madest Earth and Heaven")

THE CALL TO WORSHIP: John 12:35b, c, d, 36a.

HYMN: "Jesus Calls Us"

PRAYER: (by the leader)

Our Heavenly Father, in this hour of worship help us to be still and know that thou art God. Speak to us; we pray thee, and make us to hear thy voice—from the pages of history, in the noble deeds of men, in our own hearts—may we both hear and heed thy call. Make us willing to serve thee at some cost to ourselves, through Jesus Christ our Lord. Amen.

SCRIPTURE READING: "The Parable of the Great Surprise" Matthew 25:31-45

TALK: (by two leaders)

VISITING PRISONERS

First leader: One of the phases of the war that we often wonder about is the fate of the enemy soldiers in captivity. It is possible now in 1942 to know what is happening to many prisoners "behind barbed wire."

Second leader: In *We Prisoners of War*³ we see what goes on in the mind of a man when he is an enemy prisoner. Sixteen British officers and soldiers write with no bitterness, no hatred, not even pride. Although there is shortage of food, lack of privacy, and forced privation, yet their hearts are not hardened nor their hopes defeated. Listen to what some of them say:

One writes: "In trying to understand one's neighbor, one contributes a great deal to a peaceful and happy atmosphere."

Another: "(He) discovered a deep appreciation of the values of the voices of children, the sight of men and women busy with everyday tasks, the varying shades of greens and blues and grays of the countryside—all of which would be for him in the future a source of joy, hitherto largely, if not altogether, ignored."

A third: "All those things that in private life I took so very much for granted are now seen in their true perspective. Such things as ample changes of clothing, a good bed and the excellent meals provided in my home I now remember with longing. Never again will these things be taken as a matter of course, but as the priceless things which they undoubtedly are."

A fourth (a German officer): "We do not hate you. We know that you only serve your country as soldiers, just as we do ours."

These are statements made by men who, though they are confined in prison, are preparing themselves for a post-war world.

First leader: A more intimate glimpse to actual camp life is given by Jerome Davis in his work with prisoners in Canada. When Mr. Davis first visited a certain camp in Canada, the men were almost entirely list-

³ *We Prisoners of War*, edited by Tracy Strong, published by Association Press, New York, 1942. By permission of publisher.

⁴ *Christian Century*, August 19, 1942; *Survey Graphic*, August, 1942.

less. They did not care what happened to them. Soon, however, they responded to music programs and to athletic entertainment. Within a year's time ninety per cent of the men were enrolled in college training courses for which they are granted full credit. Fourteen of the men made or had sent to them musical instruments. In short, an entire program of educational, athletic, recreational, musical, and religious activities was carried out by the camp director with the help of the men themselves.

This is but one of 600 camps in 28 countries on five continents. Some 50,000 men are serving as full time directors, ministering to some of the five to six million prisoners of war.

In one camp alone there are these people: the captain of the S.S. *Europa*, a graduate of Harvard, a grandson of the Kaiser, a Rhodes scholar, a good musician and a close friend to Hitler, doctors, lawyers, writers, pastors, missionaries, labor leaders, and workers of all sorts.

What is happening to these men is described by Mr. Davis as being "the cross-fertilization of cultures." Through freedom of speech and freedom of assembly the men are in part preparing themselves for the world after the war is over.

If friends continue their generous gifts of money and materials, if camp directors are permitted to organize camp activities, and if all countries continue to recognize the conditions of the Geneva Convention relative to war prisoners, the re-building of these men behind barbed wire will go forward and many of them will be among the leaders of a better world.

Now is this Scripture fulfilled in our hearing: "I was in prison and ye visited me."

PRAYER:

O God, our Father, our hearts are touched with compassion for all the victims of war: for innocent women and children; for those who are not able to care for themselves; for the hungry, the homeless, the cast-off. Especially do we pray for the men of all countries who are prisoners of war. Enlarge the horizon of their minds; give them a steady reliance upon thee; break down the fears and prejudices that divide us from each other. Enable us to be willing to help them by giving up ourselves to thy service, now and in thy name. Amen.

(If desired, an offering may be taken for war relief or for prisoners of war specifically.)

CLOSING HYMN: "God Send Us Men Whose Aim 'Twill Be"

BENEDICTION: "Let There Be Light, Lord God of Hosts," first stanza.

December 20

THEME: *A Christmas Service*

The following program for Christmas celebration is arranged responsively: a reading of one of the Christmas stories followed by singing of a familiar Christmas carol. The carols may be varied by having group singing, duets, quartets, or solos. The group may be arranged quite informally, seated on the floor, before a fireplace, or in some other convenient manner. Singing the carols in this way is an excellent prelude to an evening of carolling.

CAROL: "O Come, O Come Emmanuel"

READING: The Annunciation, Luke 1:30-38

CAROL: "O Come, All Ye Faithful"

READING: The Magnificat, Luke 1:46-55

SOLO: "What Child Is This?"

CAROL: "O Little Town of Bethlehem"

STORY: The Birth of Jesus, Luke 2:1-7

CAROL: "Silent Night, Holy Night"

SONG: "The First Noel"

READING: The Shepherds, Luke 2:8-20

CAROL: "Hark, the Herald Angels Sing"

SONG: "Joy to the World"

READING: The Visit of the Magi, Matthew 2:1-12

SONG (with solo parts): "We Three Kings"

CAROL: "Angels, from the Realms of Glory"

December 27

THEME: *Facing the New Year*

PRELUDE: Hymn: "Now Thank We All Our God"

OPENING MEDITATION: Psalm 43:3a, b, 4a.

THE CALL TO WORSHIP: Psalm 121

HYMN: "Lord of Our Life," "Lord of All Being" or "O Lord, All Glorious"

READING: (read responsively by leader and group, or by two leaders)

THEY WHO ARE BLESSED

Happy are they that have eyes to see:

They shall find God everywhere. They shall see him where others see stone.

Happy are they that have deep insight.

They shall rejoice in undiscovered ways of God.

Happy are they who know the power of love.

They live in his Spirit, for God is love.

Happy are they that live for truth.

They find a way to relieve the hearts of men.

Happy are the souls fully given to thee.

They shall be filled with peace and perfect love!

(Source unknown)

SELECTED READINGS: (may be read by different young people, from their seats, or by the leader with a moment of silent meditation following each reading.)

As we come to the close of the Old Year and stand before the New Year with expectation and renewed hope, let us think together about the deep things of God, the things in our lives that really matter. (Quote Philippians 4:8)

Charles Kingsley once said: "I should like to make every man, woman, and child whom I meet discontented with themselves, even as I am discontented with myself. I should like to awaken in them, about their intellectual, their moral condition, the divine discontent which is the parent, first of upward aspiration and then of self-control, thought, and effort to fulfil that aspiration even in part. For to be discontented with the divine discontent, and not to be ashamed with the noble shame, is the very germ and first upgrowth of all greatness of life." Let us ask: Is there any place at which I have ceased to grow, intellectually, physically, morally? Am I held by any bond of selfishness, complacency, self-satisfaction? Am I divinely discontented?

Again, let us ask ourselves what it is we want most of all in the New Year? For our family, for our friends, for our church, for ourselves—what is it that we hope and hold dear for our lives and for the world?

Everyone's life is "stayed" somewhere; it is fixed more or less steadily upon some central point of attraction. One man's life is stayed on fame, another's on pleasure, another's on the daily grind of everyday work. Upon what or whom is our life stayed? Dare we believe that "thou wilt keep him in perfect peace whose mind is stayed on thee?" Can we in every act of life keep our minds and hearts stayed upon God, the source of all wisdom, love and power, in whom alone true joys are found?

Our Father, help us now to feel that no moment of life is without thy living presence; that there is no place or condition of life where thou art not; that whatever problems we face, thou art our guide; that whatever the future may hold, thou art our hope, our refuge and strength, our shield and our high tower, our God. As we enter the New Year not knowing what it will bring forth, may we know that the hour of serving thee is ever-present and that whether we live or whether we die, we are at all times in thy loving care. In the name of our Lord and Master, Amen.

CLOSING HYMN: "He Who Would Valiant Be" or "Are Ye Able?"

BENEDICTION: (by the group or a leader)

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me,
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.⁵

POSTLUDE: (continue playing the closing hymn)

⁵ On St. Patrick's Breastplate.

Where Are the Facts?

(Continued from October issue)

H. Problems and Policies During and After the War

Changes in Government Structure Required for War and Peace. Special Committee Memoranda, No. 17. Washington, D.C., National Policy Committee, National Press Building, 1942. 28 p. \$50.

Hemispheric Policies and the Midwest. Report of the Western Policy Committee, Omaha, Nebraska, March 27-28, 1942. National Policy Reports, No. 7. Washington, D.C., National Policy Committee, National Press Building. 31 p. Single copies, free.

HOFMANNSTHAL, EMILIO DE and BERGER, RICHARD. *International Protection of Axis Victims and Revindication of Their Property Rights.* (The Juridical Position of Citizens of Occupied Countries.) Contemporary Law Pamphlets, International Law Series, Series 5, No. 5. New York, New York University School of Law, 1942. 42 p. \$1.00.

Postwar Problems and Policies. Report of the Western Policy Committee, Minneapolis, Minnesota, June 19-20, 1942. National Policy Reports, No. 9. Washington, D.C., National Policy Committee, National Press Building. 33 p. Single copies, free.

The Relation of Members of the Armed Forces to National Policy During and After the War. Occasional News Letter, No. 15. Washington, D.C., National Policy Committee, National Press Building, 1942. 8 p. Single copies, free.

Study Course on Immediate Post-War Problems. Based Upon the Second Report "The Transitional Period" of the Commission to Study the Organization of Peace, New York, Commission to Study the Organization of Peace, 8 West 40th Street, 1942. 40 p. \$0.05.

THOMAS, NORMAN. *World Federation.*
(Continued on page 39)

For the . . .

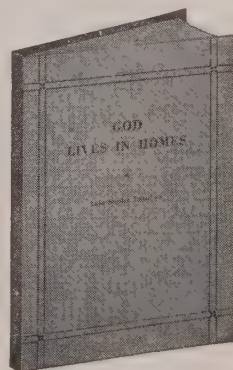
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What's Happening

❖ ON OCTOBER 7 the Board of Trustees recommended that the annual meeting of the International Council of Religious Education, planned for February 9-14, 1943, be limited in size and in activities because of the emergency situations created by the war effort. There will be no meetings of the Advisory Sections. The official bodies will meet and there will probably also be a small conference for members of these groups and selected laymen, to deal with the responsibilities facing Christian education in the light of the war, particularly in defense communities.

Personal Notes

❖ MRS. MANEL GARRETT WAGNER and Mrs. CHARLES WADE have been named by the Women's Division of Christian Service of the Methodist Church as directors of their work in war industry communities. Mrs. Wagner will work among women of the white churches, Mrs. Wade among women in Negro churches. Each will remain for a period of several months in one community in an effort to plan activities whereby church women may help meet the problems occasioned in their communities by the influx of thousands of workers in war industries.

❖ REV. GLEN LINDLEY, D.D., of Fargo, North Dakota, has been appointed by the Illinois Conference of Congregational-Christian Churches as the director of the Northern Area of Illinois. Dr. Lindley assumed his new work October 1.

❖ REV. KEMPER G. McCOMB, former Professor of Bible and Religious Education at Jamestown College, Jamestown, North Dakota, has been appointed Executive Secretary of the Church Federation of Dayton and Montgomery County, Ohio. In his new position Mr. McComb will coordinate activities of the Protestant churches of Dayton and Montgomery County. Mr. McComb succeeds Dr. Daniel Brownlee, Executive Secretary of the Council of Churches, and Dr. Frank A. Shults, Executive Secretary of the Council of Religious Education. Dr. Shults has become interim pastor of the Franklin, Ohio, Methodist Church.

The Church Federation was completed in September with the merger of the Council of Religious Education, the Council of Churches, and the Council of Church Women.

❖ MISS LUCY V. BICKEL, formerly with the Board of Education of the Methodist Church, is now Director of Activities at the House of Friendship in Albany, New York. This is under the Protestant Family Welfare, Inc., of Albany.

❖ REV. C. A. WEESNER, Secretary and Director of Religious Education for the Disciples of Christ in Alabama since 1938, has been called to the position of Director in the Department of Financial Resources of the United Christian Missionary Society. Until December he will give half time to the

United Society and half time to the State Board of Alabama.

State and County Council Happenings

❖ THE NEW YORK State Council of Churches, in order to cooperate in the program to save tires and gas, held its Annual Convention in nine cities. The same program stressed evangelism, missions, temperance education, women's work, leadership education, vacation and weekday schools, as well as children's, youth, and adult work. The United Christian Education Advance was a feature of each program, and a period was set aside for denominational groups to meet separately under their own leaders to discuss the Advance. Sessions were held in Plattsburg, Malone, Canton, Watertown, Fulton, Kenmore, Jamestown, Dansville, and Elmira. Some fifty state and national workers shared in the leadership.

❖ ON SEPTEMBER 1 Dr. Ralph L. Holland succeeded Dr. E. T. Albertson as General Secretary of the Indiana Council of Christian Education. Dr. Holland is a graduate of Franklin and Marshall College and the Theological Seminary of the Reformed Church in the U.S. He did graduate work at the Philadelphia Divinity School, University of Pittsburgh and Union Theological Seminary. He served for a time on the faculty of the North Japan College, Sendai, Japan, and has held pastorates in New York City, and at Vandergrift and Fort Washington, Pennsylvania. He relinquished the pastorate of the Carrollton Avenue Reformed Church in Indianapolis to take up his new work.

Dr. Holland was called to his position with the understanding that he will carry forward a vigorous program of religious education and, at the same time, work for the development of the State Council of Churches now being formed in Indiana. Through agreements with the committees of the State Council of Churches in process of formation, the state denominational executives and the Indiana Council of Christian Education, Dr. Holland will eventually become general secretary of both bodies. The program will be worked out in such a way as to conserve the services rendered by the Indiana Council of Christian Education and integrate them with the program of the State Council of Churches and the Indiana Council of Church Women.

❖ THE IMPENDING RETIREMENT of Dr. J. W. McDonald, Executive Secretary for the past seven years of the Kansas City, Missouri, Council of Churches, was announced recently. In a resolution citing the expansion of the work during the last few years under the far-sighted leadership of Dr. McDonald, the Council reluctantly accepted his resignation. Dr. McDonald is seventy-three years old, and was executive secretary of the Kansas City Presbytery from 1923 to 1929. Prior to that he held Presbyterian pastorates at Logansport, Indiana, and Decatur, Illinois.



❖ THE BAY STATE Youth Conference was held in October at Worcester, Massachusetts. Its aim was to "secure cooperation for an all-out Christian youth program in Massachusetts communities."

❖ FOR THREE YEARS the Maine Council of Churches has been broadcasting a weekly program "News on the Religious Front," from Portland stations. Rev. G. Ernest Lynch, radio commentator for the council, is this fall making a series of transcriptions to be used by radio stations in northern and eastern Maine not now reached by their year-round broadcasts. The Maine Council is also considering making special Christmas and Lenten recordings for four and six weeks for use over stations throughout the state.

Coming Events

Meetings of Interest to Leaders in Religious Education

NOVEMBER

- 4 Annual Meeting, American Sections of Faith and Order and Life and Work, New York City.
- 5 Centennial Convocation of Churches, Council of Churches and Christian Education of Maryland-Delaware.
- 5-7 Committee on Uniform Series, International Council of Religious Education, Chicago.
- 9-14 Committee on Graded Series, International Council of Religious Education, Chicago.

DECEMBER

- 1-2 Meeting of the Parish and Church School Board of the United Lutheran Church in America, Philadelphia, Pennsylvania.
- 5-7 Annual meetings of Home Missions Council, Foreign Missions Conference, United Council of Church Women, Cleveland, Ohio.
- 8-9 Joint conference of inter-church agencies, Cleveland, Ohio.
- 11 Annual meeting, Federal Council of Churches.
- 28-30 Baptist Youth Fellowship, Kalamazoo College.

Laborers, Farmers, and the Church

(Continued from page 14)

The church, meaning local or state councils of churches, should arrange round table conferences of representatives of occupational groups. A council might well arrange for an exchange of speakers between farmer, labor, business and church groups at conventions of any one of the groups. Articles explaining purposes of occupational groups might be exchanged and published by house organs of each group.

Evaluation

Another conference is to be held next year, adding representatives of racial groups, the press, business men and manufacturers. The state council of churches was asked to set up a speakers' bureau or exchange and then notify all groups concerned of carefully selected speakers who would be available for various groups. City and county councils of churches will be urged to set up local representative groups for building community good will.

A young woman representing the farm group said at the close, "It is encouraging to realize that the social and community welfare to which I am giving so much attention can be given a religious setting and spiritual undergirding." As the church leaders sit down with various groups to share their problems and hopes, we will begin to close the gap which so often exists between occupational groups and the church.

The conference also revealed the crying need for a new

method in attempting to integrate Christian idealism into the social and economic pattern of our society. The method most familiar to the church has been that of preaching either from the pulpit, or from a position in front of a Sunday school class. The church has talked down to people, and preached at them to no avail. Now we must learn how to bring together small groups and in fellowship and discussion let the faith that is in us speak.

We cannot do much community building on a world scale until we do it first in local, state, and national units. These "ventures in understanding" are essential to "winning the peace" on the home front.

Council Duties in War Time

(Continued from page 13)

the sustaining influence of such a religious ministry as will be provided by the Service Men's Christian League.

Men and women at home who not only need spiritual insight and power for the experience of the war and the post-war period, but who ought also to be enlisted and trained for Christian leadership and service during the emergency.

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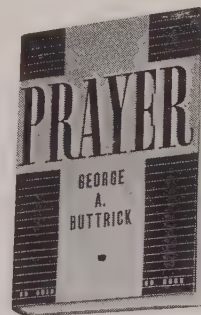
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Current Feature Films



Battle of Midway (Official U. S. Navy Film. A short, in technicolor) *Documentary*, showing repulse of attack on Midway Island in June, encounters of planes and ships, and the aftermath in suffering and destruction. . . . Remarkably vivid and unsparing, giving sense of what actual moments of combat must be like. Effective on-the-spot photography, with commentary and sound effects to provide continuity. *Real* **M, Y**

Between Us Girls (Univ.) Diana Barrymore, John Boles, Robert Cummings, Kay Francis, Ethel Griffies. *Comedy*. Successful young actress, home on visit, poses as twelve-year-old lest she endanger mother's imminent chance at marriage. . . . A light-weight film in an elaborate setting, expertly played and directed to gain the utmost from the farcical situations. *Good fun*. **M, Y, C**

Destination Unknown (Univ.) Wm. Gargan, Irene Hervey. *Melodrama*, with assorted spies chasing jewels and each other all around occupied China. . . . A jumble of concocted incidents, never at all believable nor even very clear. *Wasted effort*.

Dr. Broadway (Par.) Macdonald Carey. Jean Phillips. *Melodrama*. Young doctor meets trouble when dying crook assigns money to him for delivery to estranged daughter. . . . Setting, with assorted minor theatrical characters as doctor's patients, is interesting, but film as a whole is only routine fare. **M**

Enemy Agents Meet Ellery Queen (Col.) Wm. Gargan, Margaret Lindsay. *Melodrama*, in which the famous detective routs—more by fists than deduction—nazi spies on trail of Dutch diamonds. . . . Key to amateurishness: loud shouts by principals as they prowls about near where spies may be hidden. *Feeble*. **M, Y**

Escape from Hong Kong (Univ.) Leo Carillo, Andy Devine. *Melodrama*, with wisecracks and slapstick, as three cocky Americans assist in the flight from Hong Kong. . . . Probably designed to fill in on a double feature, this is stilted, obvious.

Footlight Serenade (Fox) Betty Grable, Victor Mature, John Payne, Jane Wyman. *Musical*. Backstage plot about egotistical prizefighter starred in musical show, and his less spectacular rival who wins the girl. . . . Similar to many plot skeletons for musical comedies, this has yet a bit more substance than average of its kind. *Entertaining, but slight*. **M, Y**

The Gay Sisters (War.) George Brent, Nancy Coleman, Geraldine Fitzgerald, Barbara Stanwyck. *Drama*. Tangled lives result when huge estate is twenty years a-settling—and until eldest of three sisters is finally "humanized." . . . First part of film, with honest attempt at characterization, is convincing—but the ending, too-easy, illogical, detracts. *Sentimental fare*. **M**

Give Out, Sisters (Univ.) Andrews Sisters, Dan Dailey, Grace MacDonald. *Musical*. Swing music and dancing in a tale of an heiress who defies old-fashioned aunts to appear in a night club. . . . Noisy and ill-mannered—and frequently in rather bad taste. *Tedious*. **Y**

Her Cardboard Lover (MGM) Norma Shearer, Robert Taylor. *Comedy*. The lady hires an admirer to make her admiree jealous, with obvious results. . . . Over-elaborate settings, over-costumed heroine with over-done gestures, boring in every detail. *Offensively artificial*. **M**

THESE estimates are prepared by Independent Film Scores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. **M**—Mature Audience; **Y**—Younger; **C**—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

*—Outstanding for Family.

†—Outstanding for Mature Audience.

Highways by Night (RKO) Richard Carlson, Gordon Jones, Jane Randolph. *Melodrama*. Wealthy young genius sets out to learn about life, which here proves to be centered in trucking racket. . . . Strange that the racketeers do not turn out to be nazi spies in disguise! Well-directed, marred by frequent brutalities. *Routine melodrama*. **M**

Holiday Inn (Par.) Walter Abel, Fred Astaire, Bing Crosby, Virginia Dale, Marjorie Reynolds. *Musical*. Irving Berlin songs and dances tied to plot about two performers, their rival heart affairs, and a country inn with shows staged on national holidays. . . . Marred only by staging of one dance by Astaire when supposed to be intoxicated, this is sprightly, good-humored, tuneful. *Outstanding of its kind*. **M, Y, C**

I Live on Danger (Par.) Chester Morris, Jean Parker. *Melodrama*. Radio news broadcaster in super-heroic role helps convict innocent man, then brings real criminal to justice. . . . Confused action stretching probability to breaking point, assigning despicable traits to hero. *Tawdry*.

I Married an Angel (MGM) Binnie Barnes, Nelson Eddy, Jeanette MacDonald. *Musical*. Hungarian playboy-banker dreams of marrying angel who thereupon confuses things by seeking to apply heavenly standards to events. . . . Some of the songs are pleasant enough, but the whole lacks the lightness and spirit of fantasy that would have made it entertaining and convincing. As it is, elaborate but stodgy. **M, Y**

Jackass Mail (MGM) Wallace Beery, Darryl Hickman, Marjorie Main, J. Carroll Naish. *Comedy*. Horse thief goes to work for lady manager of saloon and mail route, succumbs to respectability when she decides town is ready for it. . . . Just another in a series of clumsy Beery portraits of crude roustabout who nevertheless has a soft heart. Innumerable raucous crudities, sentimentalities and slapstick encounters. *Dull*. **M, Y**

The Loves of Edgar Allan Poe (Fox) Linda Darnell, Jane Darwell, Mary Howard, John Shepperd. *Biography* idealizing influence on the poet of the women in his life and stressing incidents in which they had a part. . . . Sensitively and simply done, this is an interesting portrayal but by virtue of its episodic method of presentation never becomes very dramatic nor conclusive. Probably errs in assumption that causes of poet's downfall were outside rather than inner influences. *Moving, but rather unconvincing*. **M, Y**

My Sister Eileen (Col.) Brian Aherne, Rosalind Russell. *Comedy*. Comic incidents in lives of two sisters struggling for careers in New York, centering about their basement apartment and the assorted people and events for which it provides the background. . . . Adapted almost literally from the successful stage play, this is *human, hilarious*. **M, Y**

Orchestra Wives (Fox) Glenn Miller and Orchestra, G. Montgomery, Ann Rutherford. *Musical*. Band numbers set in tale of bickering among wives of musicians during tour, which endangers happiness of newest bride. . . . Teen-age portion of audience applauded band sequences lustily, but had to endure artificial plot involving rare ugliness in human nature. *Swing in unflattering setting*. **M, Y**

Springtime in the Rockies (Fox) Betty Grable, Charlotte Greenwood, E. E. Horton, Carmen Miranda, John Payne, Cesar Romero. *Musical*. Jilted dancer follows former partner from New York to Lake Louise, where against glamorous background he wins her back. . . . Elaborate technicolored settings and abundance of tuneful ensembles make this a typical addition to the films with which these players have been associated in the past—even to the phony Latin-Americanism displayed by Miranda. *Elaborate, trivial, with much consumption of brilliantly-hued wine*. **M**

This Is the Enemy (Soviet film.) *Drama*, setting forth in five episodes separate examples of extreme Nazi brutality during current war, both on battlefield and behind lines. . . . Interpretation is simple, direct, dramatic—and probably convincing for those who want to believe all Germans to be sub-human, unbelievably cruel. *Hate-inspiring propaganda*. **M**

Through Different Eyes (Fox) Frank Craven, Mary Howard, June Walker. *Melodrama*. Boy condemned to death on circumstantial evidence is saved through energy of prosecutor's wife whose intuition told her he was innocent. . . . Although marred by too-easy solution, technique of presentation in flashbacks from varying points of view gives interest and continuity to what would otherwise be routine murder mystery. *Fair*. **M, Y**

Tomorrow We Live (Producers) Ricardo Cortez, Jean Parker. *Melodrama*. Death of sick-minded gangster in California desert calls forth vague preachment on parallel with Hitler. . . . What it is all about is never quite clear, but the brutality, unpleasantness certainly are.

†**Wake Island** (Par.) Walter Abel, Wm. Bendix, Albert Dekker, Brian Donlevy, Robert Preston. *Drama*, recreating heroic December defense by marines of island until resources and lives were exhausted. Documentary-like, unfictionized except for purposes of characterization. . . . Unlike most previous war-themed films, does not use conflict as excuse for cheap melodrama, phony heroics, empty flag-waving, being content to present straightforward account of what happened to everyday, unspectacular men. *Underplayed, convincing, real*. **M, Y**

The World at War (Official government film, compiled by Office of War Information) *Documentary*. Shots from U. S., British, Soviet and confiscated Axis newsreels, tracing acts of aggressor nations during past decade. . . . An interesting hour-long retracing of events, effective as account of what happened, but with no attempt to explain nor to assign causes. Commentary commendable

for restraint and absence of bombast. *Objective.* M, Y

Films for Church Use

Evaluations by the Committee on Visual Education of the International Council of Religious Education

No Greater Power—20 min., 16 mm., sound, \$6.00.

Produced with careful attention to accuracy of historical detail by Cathedral Films, this picture based on Luke 19:1-10, tells the dramatic story of Zacchaeus. Introduces an imaginary meeting between Zacchaeus and Matthew as the latter is going to join Jesus. As a result of an introduction provided by Matthew, Zacchaeus, a poor potter, is appointed tax collector and rises to great wealth, but is scorned by his fellow citizens. After his meeting with Jesus Zacchaeus repents his greed and gives away his wealth. Costuming, settings, and acting are on the whole excellent though the characterization of Jesus has been criticized as weaker than desirable. Recommended for Bible study and inspiration for all ages from junior up in church schools, Sunday evening services, and young people's meetings. (The script of the film was reviewed and checked by the International Council's Committee on Visual Education prior to production.) Should prove effective in promoting discussion on goals of life—i.e. acquisition of wealth as opposed to Christian living.

Content: Good; Technical Quality: EXCELLENT

Let's Cooperate—2 reels (30 min.), 16 mm., silent, \$3.00, color, \$6.00.

An excellent documentary presentation of a plan followed at Pine Mountain Settlement School, Harlan County, Kentucky, whereby the second year of high school is given over to a study of the cooperative movement. History, geography, socio-economics, mathematics, bookkeeping, and even printing are tied in with the course which involves the establishment and operation of a co-op store by the students. The presentation not only gives a good example of the project method of teaching but also gives insight into the basic tenets and practices of the cooperative movement. Exceptionally well photographed and edited, the film is particularly attractive in the color version. Recommended for intermediates and older for general information and as an aid to discussion of social and economic problems, it may also prove helpful in leadership training classes where the project method of teaching is under consideration.

Content and Technical Quality: EXCELLENT

It's the Brain That Counts—20 minutes, 16 mm., sound, service charge 75¢.

The morning after a late party a girl and her brother learn that their companion of the night before has been seriously injured. When they inquire as to his condition and reveal that all had been drinking the doctor proceeds to demonstrate to them how the few drinks of beer they had may have led to the accident. The subject is skillfully and convincingly handled in a way that will likely appeal to the average young people's group. It is one of the best pictures yet

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New Books

Religion in Colonial America. By William Warren Sweet. New York, Scribner's, 1942. 367 p. \$3.00.

The events of the past year have brought out sharply our failure to give to American history the place that it should have in the education of the American people. We are beginning to see how imperative it is that democracy should be conscious of its own heritage and faith. What has been said of the failure of schools and colleges to provide effectively for the teaching of American history in general can be said with much more emphasis concerning the failure to deal adequately with the religious faith that was so vitally associated with the beginnings of American democracy that has so constantly sustained it. Textbooks in history for the most part ignore the religious foundations of American life and have nothing to say about the place of religion in our history as a people. American Church History is a subject that is just beginning to win a place in our universities and even in our theological seminaries.

The man who did most up until the present to stimulate interest in American Church History was Professor Philip Schaff. *The American Church History Series* which was the fruit of his efforts was published fifty years ago. The man who is doing most now to stimulate research, writing, and teaching in this field is Professor William W. Sweet of the University of Chicago, who already has a dozen books to his credit. The present volume is the first of three in which he plans to give an account of religion, and particularly of religion as organized in the life of the churches, in its proper perspective in relation to American life and culture.

This first volume is concerned with the colonial period only and is limited to the thirteen English colonies; there is no attempt to deal with Spanish and French Catholicism in the territories to the south and north and west of the group of English colonies upon the Atlantic seaboard. The opening chapter on "Religious Motives in Colonization" is marred a bit by a confusing use of the terms "left-wing" and "right-wing" religious bodies—terms which are unnecessary in this connection and far from illuminating. There follow successive chapters on Anglicanism, the Puritans, the Baptists and Quakers, the Roman Catholics, trade and religion in New Netherlands, the German sects and churches, and the Presbyterian Irish. It will be seen that the arrangement of the book is topical and denominational rather than chronological. Within each chapter the story is told of the religious groups with which it is concerned, from their planting till toward the close of the colonial period.

The ninth chapter deals with the group of movements collectively known as the Great Awakening; and the last is concerned with the development of the American principle of religious liberty. The book stops curiously short of saying anything about the climax of the story in the legislative battles in Virginia and in the final inclusion of

religious liberty in the Bill of Rights adopted as the first ten amendments to the Constitution of the United States. It may be that Professor Sweet means to begin the next volume with the Revolution—about which there is nothing in this volume—and that this fact explains the failure to round the story off with its proper conclusion. I think that he attributes too much at this point to what he calls "unchurched liberals," and I question the value of the phrase when used as loosely as he uses it. It is certainly inappropriate when applied to George Washington.

The book as a whole is admirable, and it is to be hoped that the remaining volumes may follow as soon as possible. Dr. Sweet has told the story interestingly, with sufficient detail to be vivid, and with sound perspective. He has taken full account of the new work that has been done upon the Puritans; he gives a sound appraisal of the claim of the Catholics to be pioneers in American religious liberty; and he rightly dwells upon the constructive work of the Quakers in the colonial period. These volumes will be indispensable reading for American ministers and for all lay people who care to know what part the churches have had in American life.

L. A. WEIGLE

Six Basic Books for Building Character and Culture. *Bible Children.* By Blanche Jennings Thompson, illustrated by Kate Seredy. *Manly Manners.* By Ruth Crowther, illustrated by Ethel Hays. 113 p. *A Child's Grace.* By Ernest Claxton, photographs by Harold Burdekin. 58 p. *A Picture Dictionary for Children.* By Garnette Waters and S. A. Courtis. 478 p. *Broad Stripes and Bright Stars.* By Beatrice B. Grover. *Friendly Tales for Children.* By Ella H. Hay. 64 p. Chicago, Associated Authors, 1942. \$.95 a set.

A new and unique plan for using books in the home, which provides six books, called "Basic Books," for use with children, and a pamphlet of suggestions and interpretations for parents.

The plan proposes that each book be used on a specific day of the week, being called "My Monday Book," "My Tuesday Book," etc. The selection includes books of several types, so that in the course of a week there will be some attention given to several aspects of personality development. The books are selected from among the publications of many publishers, but each is provided with a special jacket identifying it as part of the series and bearing a statement of the specific place of that book in the series. The plan stresses the moral and character building essentials of child training.

The series is planned for the use of parents in the home with children under eight years of age, and calls for about ten minutes a day. There is enough material in the books for approximately twelve weeks if it is used as suggested. Much of it may, of course, be used again and again. The Associated Authors expect to offer additional books in the future. Such materials will meet a real need in many homes. The books

chosen are inexpensive, and the series is within the reach of a much larger number of homes than are the more expensive sets of character books.

No selection of books for children will be accepted by all competent persons as the best possible selection, and not all the books in this selection seem to be of equal value. Taken as a whole, and considering both the purpose and the limited cost, this selection appears to be a good one, and the plan for using the books, because of its simplicity and directness, commends itself for extensive use in all types of homes.

M. A. J.

Missionary Education in Your Church. By Nevin C. Harner and David D. Baker. New York, Friendship Press, 1942. 193 p. \$.75.

Dr. Harner, of the Theological Seminary of the Reformed Church in the United States, and Dr. Baker, the Director of the Cooperative Council of Missionary Education of the Evangelical and Reformed Church, have collaborated in producing a most comprehensive, sound and practical book which brings the educational emphasis into the missionary program of the church and the missionary emphasis into the educational program.

Throughout the book, one is conscious of the practical experience of these men in the field of church work. The reader is not subjected to vague principles but he has those principles interpreted in terms of practical activities that can be carried forward.

In the first chapter, a strong picture is given of the world in which we live and the place of missions in it. Other chapter titles include: Is Christian Education Christian Without Missions?; A Church Lays Its Plans; Making Missionary Education Live; So Much Depends on Good Leaders; Children, Youth, and Adults; Taking Stock of Results. Each of these chapters is packed full of stimulating, frank, and practical discussion and suggestions.

This is a "must" book for all church workers, pastors, directors, chairmen of missionary education committees, and women's work leaders. It is the best material available for use as a text in connection with the leadership education course, "Missionary Education in the Church."

M. L. P.

Heroes of the Bible. By Olive Beaupre Miller. Illustrated by Mariel Wilhoite. Chicago, Bookhouse for Children, 1942. 542 p. \$3.95.

The editor of *My Book House* has brought together an outstanding collection of biographies of Bible characters. The narratives are of high literary merit, and are faithful to the Bible text. Material included for background and interpretation is chosen with discrimination and understanding.

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M. A. J.

A Primer for Teachers. By Margaret Slattery. New York, Harper and Brothers, 1942. 141 p. \$1.25.

This is a book for new teachers who are

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unaccustomed to reading for their own development. This is a book also for teachers who have been at their task a long time, and whose minds are in need of a "brushing up." Its simple, direct style that carries with it the author's own enthusiasm for the teaching task, which in turn imbues the reader page by page with the desire to improve his teaching, will make a large appeal to all those who take the time to read it.

It is a *primer*, and deals only with a few essentials, which, however, are sure foundations of better teaching. There are chapters on: "Imagination," "Technique," "An Individual," "Worship," "The Book of Books," etc., and at the end of each are listed questions to test oneself. H. J. S.

Science, Philosophy and Religion.

Second Symposium. New York, The Conference on Science, Philosophy and Religion, 1942. 559 p. \$3.00.

This volume grew out of another of those interminable conferences to which we moderns are so addicted; this one deals with the democratic way of life. It is particularly concerned with bringing to bear upon democracy the full contribution that can be expected from three important directions—science, philosophy, and religion. The second of these conferences was held in the fall of 1941 and the report was published this year. A third conference has been planned for the present autumn.

With twenty-six separate papers by as many individuals, naturally the distinctive contribution of the book will be found in the wide variety of viewpoint and contribution from various fields to the central problem raised in the book, rather than in any consistently developed viewpoint that welds the contributions of science, philosophy, and religion to the solution of the problem. While religion is one-third of the title of the conference, it receives about one-fifth of the space in the book and in the number of papers. It is to be hoped that this conference dealing with such an important problem will carry through to the place of more constructive and unified proposals than would naturally be possible at the beginning in such a large and difficult undertaking. The leap from the details of technical scholarship in all fields in which the book abounds to a workable world view is, of course, a great deal to expect.

P. R. H.

This Freedom—Whence? By J. Wesley Bready. New York, American Tract Society, 1942. 365 p. \$1.50.

Here is a fine source book, a well documented study of the religious roots of freedom. This historical approach to an understanding of the freedom for which America stands will furnish valuable background for preaching, and for leaders of discussion groups. There would be less shallow talk about our liberties if people saw their costly foundations as depicted in this excellent volume.

This Seed of Faith. By Henry M. Battehouse. Nashville, Abingdon-Cokesbury, 1942. 192 p. \$1.50.

This book grows out of a series of lectures given in a School of Religion. It has an informal, down-to-earth practicality, aimed at the average reader, but it also has literary quality. The writer is concerned with the content of the Christian faith. He examines the sources of Christianity, and points the reader to the unshakable certainties which Jesus proclaimed as the only answer to the conflicts of good and evil which harass our world. Ministers will want to recommend this book to persons who are seeking to strengthen the foundations of their faith.

Famous in Their Twenties. By Charlotte Himber. New York, Association, 1942. 128 p. \$1.50.

Ten well written biographical sketches of men and women who achieved distinction during their young adulthood in such fields as music, designing, entertaining, religion, athletics, law, reporting.

Religion Helps. By Clarence E. Lemon. St. Louis, Missouri, The Bethany Press, 1942. 152 p. \$1.00.

This series of brief messages to young people on the deeper meanings of the Christian faith reiterates in a forceful way the underlying convictions that religion does help. It will bring new appreciations to young people and their leaders who read it.

How You Can Make Democracy Work. By Eugene T. Lies. New York, Association, 1942. 131 p. \$1.75.

A good, informally written handbook about what we can and must do to preserve and enlarge the practice of democracy in the community. It emphasizes that democracy is in peril, and enumerates the things that can be done right "in the old home town" and right in the family to make it more real and meaningful.

The Spanish-American Song and Game Book. New York, A. S. Barnes, 1942. 87 p. Cloth, \$2.00.

This is a collection of songs and games, spoken and sung in Spanish in New Mexico for generations. It is designed to help boys and girls of five years of age and over to become acquainted with these games and songs, and will contribute greatly to the promotion of a good-neighbor policy. The book is particularly planned for use by the leader in the classroom, by the teacher of Spanish, and by the director of festivals and groups on the playground. This collection has been compiled by the New Mexico Writers' Project of the Works Project Administration. Its interesting illustrations add much to its attractiveness.

Conservation Jewelry Made of Waste Material. By Louis J. Haas. White Plains, New York, Louis J. Haas, 3 Gedney Terrace, 1942. 10 plates. \$.50.

Describes with illustrations how to make various kinds of ornaments out of discarded tin cans. Suggestive as "hand work" projects.

Books Received

*THE ART OF BUILDING WORSHIP SERVICES, by Thomas Bruce McDormand. Broadman Press. \$1.50.

*THE CONCEPTUAL STRUCTURE OF EDUCATIONAL RESEARCH. A Symposium Held in Connection with the Fiftieth Anniversary Celebration of the University of Chicago, by T. R. McConnell, et al. Supplementary Educational Monographs, No. 55. University of Chicago. \$.90 prepaid.

*GUIDE FOR CHRISTIAN LIVING. A Treasury of Devotional Helps for Army, Navy, and Marine Corps. World's Christian Endeavor Union. Single copies free.

A HANDBOOK ON CHRISTIAN ENDEAVOR for use by Chaplains of United States Army and Navy. World's Christian Endeavor Union. Single copies free.

†HEROES OF THE BIBLE, by Olive Beaupre Miller. Illustrated by Mariel Wilhoite. Book-house for Children. \$3.00.

*LEAVES OF HEALING, by Archer Wallace. Harper and Brothers. \$1.50.

*THE MAN OF THE HOUR, by Winifred Kirkland. Macmillan. \$1.75.

*METHODS FOR THE STUDY OF PERSONALITY IN YOUNG CHILDREN. A Monograph, edited by Eugene Lerner and Lois Barclay Murphy. Vol. VI, No. 4, Serial No. 30. Society for

* To be reviewed.

† Reviewed in this issue.

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By MARGARET SLATTERY

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600 Lexington Avenue New York, N.Y.

Research in Child Development, National Research Council. \$2.00.

*PAUL JONES, Minister of Reconciliation, by John Howard Melish. Fellowship of Reconciliation, 2929 Broadway, New York, New York. \$5.00.

†A PRIMER FOR TEACHERS, by Margaret Slattery. Harper and Brothers. \$1.25.

‡Six Basic Books for Building Character and Culture. Associated Authors. 53 West Jackson Boulevard, Chicago, Illinois. \$8.95 a set.

SNOWDEN'S SUNDAY SCHOOL LESSONS, 1943, by Earl L. Douglass. Macmillan. \$1.50.

*THE SPIRITUAL LIFE, by Edgar Sheffield Brightman. Abingdon-Cokesbury Press. \$2.00.

*TESTAMENT OF FAITH. An Anthology of Current Spiritual Poetry. Harbinger House. \$2.50.

Where Are the Facts?

(Continued from page 31)

What Are the Difficulties? New York, Post War World Council, 112 East 19th Street, 1942. 24 p. \$1.10 each; quantity rates.

What the War Means to Us. A Teaching Guide. Washington, D.C., School and College Civilian Morale Service of the United States Office of Education and the publishers of periodicals designed for use in social studies classes of junior and senior high schools, 1942. 30 p. Single copies, free. (Type set up)

I. Service Work

American Friends Service Committee in France. Philadelphia, American Friends

Service Committee, 20 South 12th Street, 1942. 27 p. Single copies, free.

DUNHAM, ARTHUR. Friends and Community Service in War and Peace. Philadelphia, Peace Section, American Friends Service Committee, 20 South 12th Street, and Social Service Committee, Philadelphia Yearly Meeting of the Religious Society of Friends, 15th and Race Streets, 1942. 67 p. \$1.50.

PICKETT, CLARENCE E. A Summary of Activities, 1941. Philadelphia, American Friends Service Committee, 20 South 12th Street, 1942. 15 p. Single copies, free.

Testimony by Work. A report of Friends Civilian Public Service for 1941. Philadelphia, Civilian Public Service of the American Friends Service Committee, 20 South 12th Street, 1942. 48 p. \$1.50.

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The Journal This Month

A RECENT CARTOON likens those who talk about a future peace to a man shingling a house while being hurled through the air by a hurricane. Evidence that the Editors do not agree with this comparison is found in this special number on "education for a just and durable peace." The subject is, they believe, a timely and a vital one. It covers many angles, only a few of which could be suggested here. The principles and standards of a desirable peace are first outlined briefly. Then come suggestions for methods of educating our church school constituency concerning these problems, including children, young people, and adults. The writers in these fields are all in the thick of the struggle to interpret to Christian people the stand of the church on political, social and international affairs, and they write out of their convictions and experience.

Don't overlook the pageant for Christmas, "Unto Us Is Born a Savior," which is both simple and effective in presentation. The worship programs, of course, also are written for the Christmas season.

The hymn on page two was written by a teacher in the church school of the Montclair Heights Reformed Church, Upper Montclair, New Jersey. Dr. Fehr is a member of the faculty of New Jersey State Teacher's College, in the department of mathematics. The hymn has been used as a prayer-response in the church school for about two years, and has spread to other schools, but is printed here for the first time.

Coming Next Month

A ONE-ACT, royalty play, entitled "American Saint of Democracy" will be printed in the December *Journal*. It is written by Professor Fred Eastman, and concerns John Woolman. It is suitable for any season but is particularly appropriate for inter-racial programs.

Newcomer

DR. ERWIN L. SHAVER recently joined the staff of the International Council on the twenty-second floor of "203 North Wabash," Chicago. For many years he has worked at "14 Beacon Street," Boston, for the Congregational Christian Churches. The place change was a radical one for him, as revealed by the extract below from a letter which he wrote to a friend. When

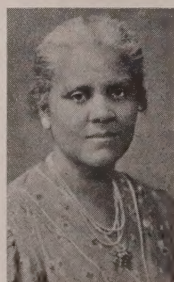
he first came Dr. Shaver was given an office on the hall, next to a fire escape; more recently he has been moved to one hidden behind other rooms and with no outer exit. Could it have been feared that the accessibility of easy escape might someday prove too strong a temptation?

"From the window of my Boston office I look out upon the Old Granary Burying Ground. Immediately beneath is the last resting place of Paul Revier. Over to the right is the tall shaft in memory of John Hancock, which stands out as boldly as his name on the Declaration of Independence. Over in the left corner is the grave of Samuel Adams. Near the fence lies James Otis. In the center are "Mother Goose" and the parents of the renowned Franklin. It is a peaceful and quiet scene. These deceased respect my personality.

Where Honor Is Due

This is one of a series of short sketches recognizing the service rendered by lay men and women in the religious education programs of the churches.

THE STAFF of a vacation school in New York City was having a meeting. One of the teachers was chairman and



Mrs. Bessie
Payne

another taking notes. The director sat with the other teachers and made her suggestions as one of the group. Plans were proposed and discussed for their educational value. The teachers, in a spirit of willing co-operation, were learning how to improve their work and how to take major responsibilities. Although apparently on the side line, the director was guiding a creative experience; she was doing real leadership education. This director was Mrs. Bessie Harden Payne, of the Union Baptist Church in New York.

So successful was Mrs. Payne with her staffs of Negro teachers in weekday and vacation schools that she was invited to speak to various white groups on organizing a staff for efficient work.

Mrs. Payne is a busy person. She has a husband and two sons. She is often president of one or more civic and cultural clubs in her section of the

"But in Chicago it is different. My office view takes in the Chicago River, flowing muddily "uphill," and a score of temples of commerce surrounding one of religion, the lofty spired Methodist Temple. My ears protestingly take in a score of noises up and down the scale. The "L" trains pound along the Loop with a bass rumble. The trolleys emit splitting screeches as their wheels take the corner curves. The shrill whistles of the traffic generals rise high above all other notes. A block away one hears intermittently the engines of destruction and construction at work on State Street, which Chicagoans have dubbed their 'Burma Road.' What a din is this calliope of modern civilization! This talking picture insists upon my attending it. Unlike Joshua, I cannot say, 'Stand still!' All I can do is to condition myself to it."

country. She has served on the Migrant Committee of the Home Missions Council for a number of years and has spoken on this subject in various places. She is now on the board of the United Council of Church Women.

In spite of all these activities, her chief interest is in the religious education of children, and to this she devotes a major part of her time and energy. At the Union Baptist Church she has organized weekday schools and vacation schools and has been principal of both for many years. Sometimes she is principal of as many as three weekday schools at once—schools organized by the Baptist Educational Center and the Greater New York Federation of Churches. For this she receives no pay except expenses and the joy of serving childhood. In addition she teaches a class of junior boys on Sunday, and leads clubs for high school boys and high school girls during the week. These personal contacts with children she considers as important as her leadership of other teachers.

Mrs. Payne spent her childhood in Poughkeepsie-on-the-Hudson. After attending school in the South she married and went as a missionary's wife to South Africa. After one term of service governmental regulations were changed and American Negroes were no longer allowed to serve in that area. The family then returned and made its home in New York City. Mrs. Payne's continuing missionary spirit is evidenced by the great contribution she has made to her own local church, to her community, and to many denominational and inter-church groups.